OHIO STATE UNIVERSITY LIBRARY

The CHRISTIAN CENTURY

A Journal of Religion

All Christians Equal Before God

An Editorial

War Impossible

An Editorial

Whose "Home" Is Palestine?

By W. Dewood David

The Zeal of the Proselyte

By John Clarence Petrie

Fifteen Cents a Copy—Oct. 23, 1929—Four Dollars a Year

Proclaim the New Da

in your community through t

Armisti

For all Armistice occasions in churches of all creeds

THIS SERVICE, prepared by Dr. Charles Clayton Morrison, gathers itself unde three motifs — Remembrance, Rejoicing and Loyalty. After the dead have bee gratefully remembered in a service culminating in the hymn, "For all the saints wh from their labors rest," and the sermon (or address) has been given, the service proceed

The Leader recalls the Armistice of eleven years ago, and the events of the followin years leading up to the signing of the Peace Pact, by which peace became the law o the world. He then reads "The Preamble to the Treaty," and is followed by th congregation, who read in unison, "The Articles of the Treaty," beginning "The hig contracting parties solemnly declare in the name of their respective peoples that the condemn recourse to war . . . "

Then the People pledge allegiance to their country in its pursuit of peace, saying these word

> "We, the people here assembled, offer praise to Almighty God that His spirit has with such grace and power moved upon the nations. As we have in times past offered our lives and treasure to the fortunes of war, so now, at the threshold of a new dispensation, with war outlawed, we dedicate ourselves and our mighty nation to the fortunes of peace through justice."

The Peace Hymn

The people still standing, the stirring Peace Hymn written by Thomas Curtis Clark "It Shall Not Be Again," is played once through, then sung by the choir. Then th congregation sings it, beginning with the words, "Who goes there, in the night?" After which the Leader reads from the ancient prophet, beginning, "Behold a king sha reign in righteousness." Then follows the singing, by all, of the "Hallelujah Chorus," or some other selected hymn of rejoicing; and the Leader pronounces the benediction

f Peace and Good Will

e of the specially prepared

ervice

For all civic and community celebrations

THIS ENTIRE SERVICE, from the Organ Prelude and the singing of the national ymn, "My Country, Tis of Thee," the opening prayer, the introductory words, and esponsive reading, to the final Organ Postlude — all is included, complete in every etail, in this 8-page program.

There is complete unity in the entire service. The noble music (from Grieg) which orms the setting of the Peace Hymn, appears early in the service, in the Organ Prelude, nd its strains again appear toward the close. The service comes to its climacteric peak the singing of the Peace Hymn:

"Who goes there, in the night,
Across the storm-swept plain?
We are the ghosts of a valiant war—
A million murdered men!

"Who goes there, at the dawn,
Across the sun-swept plain?
We are the hosts of those who swear:
It shall not be again!"

This Armistice Service, as will be seen from this brief description, is a people's service. It is the people who are celebrating the day, not vicariously through a minister or orator, but communally. Through the universal use of this Service, it is possible that there will go up from the American people, at this Armistice season, such a tide of rejoicing and consecration to the new peace ideals as has never before been dreamed of. Ministers and civic leaders are taking steps *now* to see that this Service is provided for their churches and communities.

Note Especially

This Armistice Service is without imprint, mention of authorship or publisher, or anything to divert attention from the service itself. It is adapted for use *in any church or in any public assembly.*

Prices in Quantities

Less than 500 copies, at $3.00 per 100. From 500 to 900 copies, at $2.50 per 100. From 1000 copies up, at $2.00 per 100.

A sample copy will be sent you upon request, or your order will be filled at once from stock now available.

Order from The Christian Century Press,
440 S. Dearborn St. Chicago.

The Christian Century Press,
440 So. Dearborn Street, Chicago.

☐Send me free sample the Armistice Service.

☐Send me .....copies the Armistice Service

My Name.....

Address.....

.....

☐Cash herewith

☐Send bill

The CHRISTIAN CENTURY

October 23, 1929

CHARLES CLAYTON MORRISON, *Editor*
PAUL HUTCHINSON, *Managing Editor*
WINFRED ERNEST GARRISON, *Literary Editor*

Contributing Editors

HERBERT L. WILLETT — REINHOLD NIEBUHR
LYNN HAROLD HOUGH — JOSEPH FORT NEWTON
ALVA W. TAYLOR — THOMAS CURTIS CLARK
FRED EASTMAN

Staff Correspondents

JOHN RAY EWERS — EDWARD SHILLITO
ERNEST THOMAS — ERNEST W. MANDEVILLE
CHARLES T. HOLMAN — GEORGE B. WINTON
EDGAR DEWITT JONES — JOSEPH MYERS
E. TALLMADGE ROOT — EDWARD LAIRD MILLS
A. A. HEIST — WILLIAM S. ABERNETHY
FRANCIS P. MILLER — WILLIAM P. LEMON
JOSEPH MARTIN DAWSON — P. O. PHILIP
HUGH J. WILLIAMS — T. T. BRUMBAUGH

Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879. Published weekly by the Christian Century Press, 440 South Dearborn Street, Chicago.

$4.00 a year (ministers, $3.00). Canadian postage, 52 cents extra; foreign postage, $1.04 extra.

The Christian Century is indexed in the Readers' Guide to Periodical Literature generally found in the larger public libraries.

Contents

Editorial
- Editorial Paragraphs 1299
- War Impossible 1304
- All Christians Equal Before God 1306

Safed the Sage 1308

Verse 1308

Contributed Articles
- Whose "Home" Is Palestine? by W. Dewood David 1309
- The Zeal of the Proselyte, by J. C. Petrie 1311

Books 1314

Correspondence 1314

News of the Christian World
- British Table Talk 1316
- Special Correspondence from Canada 1320
- Special Correspondence from Chicago 1322
- Special Correspondence from Japan 1324

Contributors to This Issue

W. DEWOOD DAVID, postgraduate student at the University of Chicago; for many years a resident in Syria and Palestine; during the past few years a member of the faculty of Minneapolis Bible college.

JOHN CLARENCE PETRIE, born in a Methodist family; educated for the Roman Catholic priesthood; ordained in the Protestant Episcopal church; minister of the Unitarian church, Lynchburg, Va.

WILLIAM E. HAMMOND, minister of a community church in Walker, Minn.; author of "The Dilemma of Protestantism."

A Quickening Formula

Great truths can usually be expressed simply. There is, I know, an occasional exception to this rule. But it is so near to being universal that when I run across writing that sounds portentous, but eludes my understanding, I suspect its value. I am sure that no idea can hope to influence the thought and action of any considerable portion of our race until it has been put so simply that the wayfaring man may not only read it but also understand it at a glance.

Great formulas of that kind come at long intervals. But when they come they make history. And so it is that I find myself sitting here, looking at these proof pages, and asking myself, "Is this the expression of a formula that will live to change the course of Christian history?"

It sounds absurd, doesn't it? I confess to a feeling that a great formula ought to come out of some stately occasion—a church council, at the least, with bishops in their miters and doctors of theology in their gowns and all the rest of the ecclesiastical millinery that makes such scenes a boon to the historical painter. Yet I turn back to this page, and I look at this trumpet-blast that the editor has put at the head of his editorial: "All Christians Equal Before God." The words are so simple. But they mean so much. Is it the formula by which, after all these generations, the scandal of a divided church is to be ended?

I wish I could be at that conference in St. George's church, New York. It is impossible. But even though I can't go to New York I have a feeling that I have come to judgment in the presence of this editorial, with the formula it drives home. "All Christians equal before God." The demand for unity of Christians will take on new life as the implications of this formula become clear.

There is an article in this issue that interests me greatly, for it supplies facts to undergird an impression that I have had for some time, but which has grown up within my mind without much information to support it. I refer to the article, "Whose 'Home' Is Palestine?" Yet I must confess that there is an edge to the phrases in that article, a sense of irritation and scorn, which leaves me somewhat unconvinced. I doubt whether Zionism can be dismissed as an "absurdity." At any rate, the article makes me want to hear the other side. And the editor, when I told him of my reaction, assured me that he would like nothing better than to print a presentation of the other side. I am sure others will, with me, welcome its appearance.

THE FIRST READER.

NEXT week's issue of The Christian Century will be made notable by the publication of replies from readers to the article by Dr. John Haynes Holmes, "Can a Humanist Pray?" which appeared in the issue of October 16. It is already apparent from the high quality of the communications which have been received that this will make one of the notable features of the year's contents of The Christian Century.

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

VOLUME XLVI CHICAGO, OCTOBER 23, 1929 NUMBER 43

EDITORIAL

HAVING watched the Shearer investigation with a dawning comprehension of the sinister forces that have been operating under a cloak of patriotism, Chicago now has a confession on the part of one of her own raucous patriots to ponder.

Another Patrioteer Comes into the Open

Mr. John J. Gorman, a former congressman who furnished the respectability for Mayor Thompson's attack on the former superintendent of schools, Mr. William McAndrew, has now made public the part he played in that disgraceful episode. To make the case against Mr. McAndrew, Mr. Gorman wrote, and testified before the Chicago school board, that the superintendent had permitted unpatriotic textbooks to be introduced into the schools. He named specifically a book by Dr. David Saville Muzzey, of Columbia university, which he called "an insidious, vile lot of British propaganda." Professor Muzzey sued. Now Mr. Gorman makes public a retraction in which he says that he never read the Muzzey book; knew nothing of its contents; but that he had signed a statement drawn up for him by others close to Mayor Thompson (the person indicated as responsible being now conveniently dead) and testified to something that was not true in an attempt to blacken the reputation of a notable historian, and through him to ruin the career of a useful public servant whose crime was his refusal to knuckle under to a notorious political machine. The more we learn about the sources of these patrioteering attacks, the more interested we become.

Presbyterian Theological Seminary Celebrates Centennial

ONE hundred years of history now lie behind the Presbyterian Theological seminary of Chicago, long known as McCormick Theological seminary. Not all of this history was enacted in Chicago, of course. No one would have thought of founding a theological seminary in Chicago in 1829. But that was the year in which Indiana synod adopted the academy which had opened two years earlier at Hanover, Ind., with the stipulation that a theological department should be added. It was "Indiana Theological seminary" for ten years and then "New Albany Theological seminary" for twenty, until Cyrus McCormick gave $100,000 to finance its location and enlargement at Chicago as "The Presbyterian Theological Seminary of the Northwest." It took Mr. McCormick's name in 1886 and kept it until last year. Coincidentally with the beginning of its second century, the seminary is inaugurating President John Timothy Stone, creating a new plant on its old campus, and planning an enlargement of its curriculum and staff. The seminary has had the extraordinary wisdom and grace to keep itself free from the acrimonies of theological partisanship which have disturbed and even disrupted some other seminaries of the denomination, and has continued to serve its entire constituency with fidelity and efficiency. Now in its green old age it manifests the vigor of youth. The guest of honor at the inauguration of President Stone on October 29 will be President Emeritus James G. K. McClure, who was president for twenty-three years.

Methodists Moving Toward Decentralization

METHODIST conferences seem almost unanimous in their approval of the proposed amendment to the denomination's constitution which would give central conferences the right to elect bishops for specific areas. A tabulation of the voting in 37 annual and lay electoral conferences which have met this fall, as given in Zion's Herald, shows 42 votes against the proposition, and 7,382 in favor! That makes it almost certain that about May 1, 1930, the Methodist Episcopal church will have adopted a new method of election for an important part of its episcopate. Hitherto, all Methodist bishops have been elected by the general conference — the body which meets once in four years and legislates for the Methodist Episcopal church in all parts of the world. But the pressure from abroad has become so strong that, little by little, recent general conferences have been giving various legislative powers to the central conferences, which are likewise quadrennial bodies,

meeting on each continent and representing the denominational interest confined to those continents. In the case of Asia there are two such central conferences, one for eastern and one for southeastern Asia. Now Methodism is on the verge of giving these central conferences the right to elect the bishops who shall have charge of Methodist work outside the United States. This not only marks a long step toward autonomy on Methodist mission fields; it is equally significant as an example of far-reaching decentralization within what has been Protestantism's most centralized organization. Methodism is beginning a process of readjustment to a new day. Election of bishops by other bodies than the general conference, and with jurisdiction limited to certain areas, is only a start in this process. The end cannot be foretold. But it is certain to be a denomination very differently organized from that which entered this century.

Economic Support for British Drys

ENGLAND is generally regarded as a long way from prohibition. But the distance to a dry regime may not be as long as has been thought. Certainly the temperance movement is showing new vigor in Great Britain. The present government has announced that it will appoint a commission to inquire into the whole status of "the trade." Now one of the foremost British economists, Sir Josiah Stamp, comes forward to declare that it would be a good thing for Britain, viewed solely from the standpoint of shillings and pence, to get rid of her liquor traffic. Sir Josiah was the principal representative of England at the Paris conference which drew up the Young plan. His words carry weight. In a recent speech, delivered before the Society for the Study of Inebriety at the British Medical association, Sir Josiah declared that 20 per cent of England's poverty is due to drink; that the productive efficiency of her workers is lowered at least 5 per cent from the same cause, and that there are "total out-of-pocket social costs in sickness, crime and accident borne out of tax funds, which would not exist but for alcohol consumption, of from £25,000,000 to £50,000,000 annually." Britain's beer bill, according to Sir Josiah, amounts to from 13 to 17 per cent of the income of her families. If one-half of this money were expended on food, clothing, housing and thrift, and had a cumulative effect of only 2½ per cent, there would be "an additional national asset in less than one generation of £1,000,000,000 on top of the annual sum so spent." Sir Josiah admitted that prohibition would, on going into effect, increase the taxes that would have to be levied on other items than drink. He placed the size of this increase at somewhere between 8 and 15 per cent—a figure offset by the economic gains in other directions resulting from prohibition. American brewers and distillers should warn their British brethren that when the economists begin to take a hand in temperance agitation there is real danger for the liquor trade.

Catholic Principles Of Education

WHETHER Roman Catholicism in America today is something different from Roman Catholicism in other places and at other times, is a question upon both sides of which some true and pertinent statements can be made. Most Protestants of liberal mind would be glad enough to believe that the hard sayings and the exclusive attitudes which are a part of the official record of the Roman church are ancient history, if Catholic authorities themselves were not so constantly reminding them that these are still considered "foundation doctrine." That is, for example, the heading which Commonweal gives to an exposition of the Catholic principles in regard to education as set forth in a pronouncement by the bishops of England and Wales a few months ago. That statement, in full, is as follows:

> (1) It is no part of the *normal* function of the state to *teach.*
>
> (2) The state is entitled to see that citizens receive due education sufficient to enable them to discharge the duties of citizenship in its various degrees.
>
> (3) The state ought, therefore, to encourage every form of sound educational endeavor, and may take means to safeguard the efficiency of education.
>
> (4) To parents whose economic means are insufficient to pay for the education of their children, it is the duty of the state to furnish the necessary means, providing them from the common funds arising out of the taxation of the whole community. But in so doing the state must not interfere with parental responsibility, nor hamper the reasonable liberty of parents in their choice of a school for their children. Above all, where the people are not all of one creed, there must be no differentiation on the ground of religion.
>
> (5) Where there is need of greater school accommodation the state may, in default of other agencies, intervene to supply it; but it may do so only in default of, and in substitution for, and to the extent of, the responsibility of the parents of the children who need this accommodation.
>
> (6) The teacher is always acting in loco parentis, never in loco civitatis, though the state to safeguard its citizenship may take reasonable care to see that teachers are efficient.
>
> (7) Thus a teacher never is and never can be a civil servant, and should never regard himself or allow himself to be so regarded. Whatever authority he may possess to teach and control children, and to claim their respect and obedience, comes to him from God, through the parents, and not through the state, except in so far as the state is acting on behalf of the parents.

Compromises Do Not Obscure Ultimate Aims

THE gist of this "foundation doctrine" of Catholic education seems to be that the state has no normal right to teach; that the extent of the state's right and duty in education is to fill in the gaps left by other agencies so that its future citizens may receive enough education to fit them for the duties of citizenship; that the whole community may properly be taxed to support schools for children whose parents

cannot afford to pay for their education; that such schools shall not favor one creed when its constituency represents different creeds; and that the teachers, even in public schools, are not servants of the state. This appears to limit the function of the state to maintaining schools for the children of the poor, or such of the poor as are not taken care of by parochial or other private schools. This studied minimizing of the right and interest of the state in education is entirely consistent with such earlier statements as those of Brownson and Burns that "we deny, as Catholics, the right of the civil government to educate, for education is a function of the spiritual society as much as preaching and the administration of the sacraments," but it does not go so far as their assertion that "we deny the competency of the state to educate even for its own order, its right to establish purely secular schools from which all religion is excluded." It represents an adjustment to conditions in a country in which Catholics are in a minority. Catholics know how to make such adaptations to local conditions while keeping in view a very different arrangement as not merely an ideal of perfection but as an objective for future attainment. "For," says Commonweal, "no matter what modifications or compromises or arrangements may be entered into by Catholics in the United States or in England, or Italy, or Mexico, it remains true that nothing short of the complete application of the principles maintained by the bishops can be the ideal which Catholics aim to achieve."

Artificial and Real Contrasts

THE ten antitheses which Dr. Charles Francis Potter states as the differentia between Christianity and the new religion of Humanism which he launched in New York a few weeks ago are chiefly remarkable for attributing to Christianity a collection of antiquated errors which survive chiefly in the professional liberal's definition of what other people believe. Among these are the ideas of heaven and hell as "places," man as a worm of the dust, and that no truth exists except in "our" religion. Other items represent beliefs of some Christians but not of all: that the world and man came into existence by a non-evolutionary process, that the chief end of man is to glorify God, and that salvation is something that is conferred and not in any sense attained. Why, we ask, should anyone feel it necessary to get up a new religion in order to have a platform from which to proclaim that man is not a worm of the dust? And why, having gotten up one, should he proclaim as one of its raisons d'etre the discovery that hell is not a geographical term. One bracket in Dr. Potter's series of contrasts states a real contrast: In the old religion, the ideas of sin, salvation, redemption, prayer and worship are important; in the new, unimportant. The content of these terms varies widely among those who profess Christianity, but it seems fair enough to say that all Christians give them some important content. If the new religion gives them none at all, there is a real difference. Strangely enough, none of these ten supposed contrasts makes any direct reference to the conception, the existence or the religious significance of God. Far be it from us to write a creed for someone else, as Dr. Potter has done for the adherents of the "old" religion of Christianity. But would it not be clearer, truer and briefer for him to say: "You believe in some sort of God; I don't."

Britain's Student Christians Adopt New Basis

IT is an open secret that the various organizations which seek to carry on Christian work among students are having a hard time in almost every land. The last few years have been a testing period in the United States for such bodies as the Student Volunteers, the student department of the Y. M. and Y. W. C. A., and the various denominational student societies. Much the same strain has been felt by student Christian organizations in other lands. In England this has resulted in the adoption of a new statement of aim and basis by the Student Christian movement. After placing as "the only condition of membership" in the movement the "desire to understand the Christian faith and live the Christian life," this famous body has adopted the following platform:

> As a Christian movement we affirm our faith in God, our Father, whose nature is creative love and power.
>
> God is made known to us in Jesus Christ, in whom we see the true expression of his being and the true nature of man.
>
> Through his life and triumphant death, and through the living energy of the Spirit, we share in the redeeming love which overcomes evil, and find forgiveness, freedom and eternal life.
>
> Faced with the need and perplexity of the world, we desire to give ourselves to Christ and to follow him wherever he may call us.
>
> We seek the kingdom of God, the re-creation of all mankind into one family, without distinction of race or nation, class or capacity.
>
> We desire to enter into the fellowship of worship, thought and service which is the heritage of the Christian church.

As an expression of a basis on which the well-informed leaders of the Student Christian movement think that the present college generation can be induced to stand, this document deserves careful study. It is of interest to compare it with the two creeds that seemed so indispensable to the delegates at Lausanne.

An International Conference On Adult Education

THE idea of adult education is the outgrowth partly of the rapid increase in the body of useful and necessary knowledge in recent years, and partly of the invention of new means for the diffusion of knowledge. In view of the revolutionary changes in scientific concepts and in the social and political data by which modern civilization is defined and deter-

mined, it is evident that the middle aged must be condemned to live, mentally, in the middle ages unless they carry on their education after their school days. Fortunately, there have appeared at the same time new instruments for the diffusion of knowledge, of which the motion picture and the radio are potentially the most useful but actually the least used, in the United States at least, for serious educational purposes. During the last week in August an international conference on adult education was held at Cambridge, England, with the participation of representatives of a score of nations. A great variety of topics was brought under discussion: the education of workers in useful arts and technical processes; the reeducation of whole populations for the new duties of citizenship under the changed political conditions following the war; the preservation of the sense of individuality and man's right to be himself in spite of the pressure of the crowd-consciousness which characterizes modern life; the encouragement of those cultural interests, related to literature and the arts, by which life is rendered enjoyable as well as productive and the spirit of man is freed as well as disciplined. An American representative interpreted America's need for adult education as including chiefly education in morals, in social stability in a time of rapid change, and in the profitable use of leisure time. The sessions were attended by many well known Americans who are engaged in educational and welfare work, to one of whom, Mr. John W. Herring, The Christian Century is indebted for an account of the conference.

War Impossible

THE VISIT of Premier MacDonald to the United States has illuminated the entire landscape of world peace. It has proved to be the most instructive lesson on international amity which public opinion has ever received. The fact that conversations between the President and the Premier were concerned immediately only with Anglo-American relations could not dim the world-wide significance of these conversations. For the problem of Anglo-American relationship is but a fragment of the total problem of building a world order on foundations which definitively exclude war. The conversations began with an awareness of their universal significance and were carried through under a vivid sense that the conclusions reached did not end with their application to these two nations alone.

No other meaning can be given to the acceptance at the outset of the Kellogg pact as the ground from which the two statesmen launched their negotiations. They took the pact at its full face value. Each nation had entered into a solemn agreement with the other, and with every other nation signatory to this multilateral pledge, never to go to war again. War, they said, is now not only unthinkable but impossible, impossible because the national honor of both Great Britain and the United States may be trusted to keep the pledge which each has solemnly given. The negotiations were carried on in the light of this universal covenant of peace and were conceived to be only the initial efforts of two of its signatories to discharge a responsibility which rests equally upon all the nations of the world.

The Kellogg pact was conceived by Mr. Hoover and Mr. MacDonald to represent not only the morality and the law by which the nations are henceforth bound, but the strategy for disarmament also. This was disclosed in the call for the five-power conference for next January which stipulates that the pact is to be the basis of that conference. We may therefore expect that at the very outset of the London meeting it will be made explicit that war between any two or more of the powers there represented is unthinkable and impossible. France may squirm, the Italian delegates may inwardly writhe, at having to accept such a presupposition, but there will be no escape. War is no more impossible between Britain and America than between France and Italy or France and Britain. If either France or Italy is unwilling to acknowledge the impossibility of war between themselves it will thereby confess either that it holds its own honor lightly or that it impugns the integrity of the other.

It is the genius of the peace pact that it creates just such moral dilemmas as this, dilemmas which leave only one avenue of escape and that the way of yet deeper involvement in the obligations of the pact itself. This illuminates the process by which the pact, accepted at first, confessedly, by many governments with only partial sincerity—a sincerity mixed with cynicism—becomes imbedded deeper and deeper in the policies of nations by the mere fact of being appealed to, of being used. Every such precedent adds to its strength. Mr. Stimson's appeal to it last July in the Russo-China crisis set one precedent. Mr. Hoover and Mr. MacDonald have now set another precedent. The London naval conference will widen and deepen this precedent. By this process the public opinion of all nations will at last find itself thoroughly familiar with the tremendous reality that war is now *impossible*. And as public opinion the world around becomes increasingly aware that the pact which the governments signed means precisely what it says, the fear of war will melt away.

But the bearing of the Hoover-MacDonald strategy on the total problem of world peace, will not end at the London conference. In the invitation for this conference it is further stipulated that any agreement reached at London on naval disarmament, while effective in its own terms, will be passed over to the preparatory commission on disarmament at Geneva. This commission, created by the League of Nations, is engaged in a study of the total problem of disarmament—military as well as naval. Its labors look toward the calling of a world conference to effect a drastic dismantling of the world's war making equipment, similar to that which the treaty of Versailles imposed upon Germany. By conducting their negotia-

ions on the basis of the Kellogg pact which makes war impossible between their two countries, and by stipulating that the Kellogg pact shall be the basis of procedure at the London conference, thus compelling the five naval powers to face the fact that war is likewise impossible as between any of *them,* Mr. Hoover and Mr. MacDonald have forged the links in a chain of inexorable strategy which will control every procedure in the matter of disarmament clear up to the world conference. Thus the basic rule of the preparatory commission must henceforth be that war is impossible. And when the world conference meets we may expect that its initial act will be to affirm that all its deliberations shall proceed upon the indubitable legal reality that war between any of the sixty-odd states represented is now impossible!

The importance of all this does not lie in a bare legalism, but in the way in which this new law of peace transforms the age-old problems of security and armament. We may expect that the truth which illuminated these problems for the President and the Premier sitting on a log at the Rapidan camp, will also illuminate the deliberations at London, at Geneva, and at the final world conference. This truth was expressed in the Hoover-MacDonald joint statement when they said:

> Our conversations have been largely confined to the mutual relations of the two countries in the light of the situation created by the signing of the peace pact. Therefore in a new and reinforced sense the two governments not only declare that war between them is unthinkable, but that distrusts and suspicions arising from doubts and fears which may have been justified before the peace pact must now cease to influence national policy. We approach old historical problems from a new angle and in a new atmosphere. On the assumption that war between us is banished, and that conflicts between our military or naval forces cannot take place, these problems have changed their meaning and character, and their solution in ways satisfactory to both countries has become possible.

Thus the whole landscape of international relations has been changed by the treaty which has made war dishonorable and criminal. Mr. MacDonald, in his final interview with the press, speaking for Mr. Hoover and himself said: "We have agreed constantly to keep the pact in front of us and to use it for the purpose of coming to an agreement on subjects which have defied agreement up to now." In consequence, he takes home to London "a series of questions" upon which he expects to effect agreement within his cabinet and with the dominions in terms acceptable to the United States.

What these questions are has not been disclosed, but there can be no doubt that one is the question of a method of determining naval parity; another is the historic issue of the freedom of the seas, which wears a different aspect since the peace pact supersedes all sea law based on the legality of war; another is, no doubt, the question of demilitarizing Great Britain's naval bases at Halifax and in the West Indies. There is good reason to believe that the President and the Premier reached an understanding on these points, but that at the last minute it was decided to withhold specific information from the public until after Mr. MacDonald's conference at Ottawa or his return to London. Undoubtedly there were reasons of state for this delay in giving the world specific proof of the contribution to peace which has been made at Washington.

Intrinsically important as these questions are, they are no more important than those which will be faced at the London conference, at Geneva, and at the world disarmament conference. But we are now assured that the same light from the peace pact which transforms the Anglo-American "series of questions" will likewise transform Franco-British and Franco-Italian questions; and Franco-German and Germano-Polish and Russo-Chinese and every other "series of questions" which all future conferees will deal with. For if you cannot have war you are compelled to use reason. If you cannot appeal to force you are compelled to appeal to justice. When the nations take seriously the fact that war has been banished, law will spring up; instruments for its application will be devised; the world court, the League of Nations, and every other agency of reason and justice will be strengthened, and security based upon increasing trust in the honor of one another—ten-fold more secure than that which is based on armies and ships—will follow like the inevitable dawn. To all who remember how many hopeful essays in the direction of a permanent peace order have been brought to nothing in the face of a European demand for security, this lifting of the whole question into a higher realm will probably seem the greatest immediate boon which the pact can confer.

In his address before the League of Nations' assembly at Geneva, in September, Mr. MacDonald characterized the Kellogg pact as "a castle in the air," and declared that the task of statesmanship now is to build under it a foundation which will give it contact with the earth. From a certain angle it may be admitted that this figure of speech is pertinent. But in reality it is inaccurate. In consistency with Mr. MacDonald's own practice the figure should be changed. The pact is not the castle in the air; it is itself the foundation of the castle. Our post-war peace building was defective in this, that it forgot to lay the foundation. The League of Nations, the world court, the arbitration treaties, the disarmament conferences—these were the castles in the air, all erected on stilts or on frail props. The fundamental thing, namely, the delegalization of war, was not provided for. So long as war was the supreme legality all peace plans were destined to be unavailing. Mr. MacDonald's practice is better than his rhetoric. In his American visit he and Mr. Hoover have taught the world that the peace pact is not a far-off goal, not a millennial vision, not a dream, not a noble gesture, not a castle in the air, but the fundamental Rock upon which the structure of world peace must be erected. In thus building Anglo-American policy upon it the President and the Premier have insured that all future effort at peace building must conform to the lines of this foundation.

All Christians Equal Before God

A WHOLLY different kind of Christian unity conference is that projected for November 13-15 at St. George's Protestant Episcopal church, New York city. Different in the personnel of the conferees. Different in the degree of initial agreement which will underlie their discussions. Different in the greater urgency of the situation which now confronts the Christian church.

The conference has been called by the Christian Unity league, an independent informal fellowship—hardly an organization—whose leading spirit is Dr. Peter Ainslie, of Baltimore. His activity is ably shared by Dr. Karl Reiland, rector of St. George's church. The invitation is extended to all who are interested in the unity of the church. No one is invited in any representative capacity whatever. No demonination, as such, will be represented, nor any board or other ecclesiastical organization. Each attendant will stand upon his own feet, speaking for himself alone. Whether his views reflect the prevailing opinion of his denomination or not will not matter. He will be there as a free man, not as a diplomat under orders.

An ironical fate has overtaken most of our conferences on Christian unity. They have been made up of men who, for the most part, were the least likely to take an advanced position or even a strong position on the unity of the church. Naturally, when a conference is composed of representatives of the various denominations, each group sees to it that its best representatives are appointed as delegates. But the "best" representatives of the denominations, as a rule, are those who are most deeply implicated in the denominational system. Such men have attained their success chiefly if not wholly within the life of their own special group. They have received special honors from their group. They have devoted a lifetime of thought to its progress and well being. Their emotions are closely and intensely attached to its traditions and its fellowship. They may be actually in the employ of the denomination as secretaries of this and that, or as bishops. It is expecting too much to ask of such men that they free themselves from their denominational point of view and look at the problem of the Christian church with fresh eyes. Allowing for rare and grateful exceptions, the rule is that men thus appointed to confer on Christian unity cannot possibly rise to a point where they can see anything save that which they have long been habituated to see.

Moreover, these officially appointed conferees on Christian unity tend in general to be old men. Not only do they have an emotional, and often a professional, stake in the continuance of their denomination, as at present constituted, but they come into the council room trailing clouds of irrelevant history behind them. Their outlook upon the work of Christ in the world is cluttered up with the disputes of the long past. They are still under the illusion that the controversies of a century or two or three ago are as vital today as they were then. Their historic theological complex makes it impossible for them to realize to what an extent unity already obtains among us. They insist upon approaching the problem of church union by dragging up historical distinctions which no longer distinguish, which got their reality in the past from a thought system now rapidly fading away. The result is little better than futility.

Unity cannot be achieved by threshing over again and again the ancient causes of our division. This method of approach defines the goal in terms of *re*-union. Reunion looks to the recovery of something that was lost a long time ago. It faces the past. But Christian unity cannot be achieved in terms of the restoration of a lost ideal. It must be a new creation. The goal cannot be seen unless we face the future. It is from the actual present and from the pregnant future that the demand for a united church emerges. The problem must therefore be defined in terms of the living thought of today, and the actual conditions which the church of Christ now confronts. For such a task youth is requisite—not youth in years only but youth in mentality. The typical ecclesiastical mentality, fashioned by long identification with historic denominational concepts and interests, can make no substantial contribution to the achievement of a united church.

What is needed now is a conference of free souls, whose involvement in the processes of their denominations is held subordinate to the kingdom of God, who will stand forth and discuss the issue with no thought of representing any "consensus of opinion" whatever, but only their own opinion. Such a conference could become the germinal nucleus of a real public opinion destined to grow more intelligent and more potent as time goes on. As makers of opinion our past conferences on Christian unity have been virtually sterile. All vital public opinion originates in free insight. And there is no insight in a group of delegates when each one is conscious that he must reflect a consensus of the opinion of his denomination. The whole procedure is mechanical, and apart from the personal fellowship which the gathering affords, it is fruitless.

The conveners of the conference at St. George's, as we understand their invitation, have consciously in mind such a free-lance discussion. No denominations will be committed to anything, none will be "compromised" by anything that is said or done, for the excellent reason that no denomination is invited—only independent men and women are invited. If the gathering materializes on the scale which its foretokens now promise, we may expect it, for this reason alone, to mark the turning of a decisive corner in the advance toward a united church.

But there will be more homogeneity in the personnel of the gathering than the above remarks might imply. A selective principle for the determination of the conferees has been adopted. It is to be a gathering of believers, that is, of believers in Christian unity.

The opponent of Christian unity is not invited to participate—except as a visitor and listener. The privileges of the floor are to be extended to those who have signed what is called a "Reconciliation Pact." We are informed that something over 1,000 churchmen in all parts of the country and in all denominations have signed this pact. Dr. Reiland circulated it considerably among church leaders in Great Britain during the past summer. It is really an extraordinary disclosure of the intense interest in Christian unity that so many signatures have been secured with practically no resort to general publicity. Each signer is invited to attend the conference and to share in the privilege of the floor. The reconciliation pact is a simple, non-theological, non-ecclesiastical document. It reads as follows:

> We, Christians of various churches, believing that only in a cooperative and united Christendom can the world be Christianized, deplore a divided Christendom as being opposed to the Spirit of Christ and the needs of the world; and we are convinced that the Christianizing of the world is greatly hindered by divisive and rivaling churches.
>
> We, therefore, desire to express our sympathetic interest in and prayerful attitude toward all conferences, small and large, that are looking toward reconciliation of the divided church of Christ; and we propose to practice, in all our spiritual fellowships, the equality of all Christians before God, so that no Christian shall be denied membership in our churches, nor a place in our celebration of the Lord's supper, nor pulpit courtesies to other ministries; and, further, irrespective of denominational barriers, we pledge to be brethren one to another in the name of Jesus Christ, our Lord and Savior, whose we are and whom we serve.

We refrain from making any detailed interpretation of this instrument, but it contains the formula of a great principle upon which we cannot forego a word of comment. That principle is stated in the words: "We propose to practice in all our spiritual fellowships the equality of all Christians before God." This formula springs from the mind of Dr. Ainslie and reflects what is perhaps his most fundamental insight. It probably came to him as the direct product of the controversy in his own denomination (the Disciples) over the practice of "open membership," as against the traditional practice of demanding that unimmersed Christians seeking membership with Disciples churches shall be rebaptized. More than twenty years ago the movement for this more Christian practice inscribed upon its banner the thesis that the essence of Christian unity consists in receiving those whom Christ has received and, conversely, that the sin of schism and the essence of sectarianism consist in being unwilling to receive those whom Christ has received. Dr. Ainslie has carried the principle to its ultimate formulation as "the equality of all Christians before God." The pact which the conveners of the New York conference have drawn up includes this formula as the basic principle of Christian unity. It is this principle which will give unity of mind and spirit to those who will attend the conference.

The formula is big with ethical and practical implications. In our judgment it could have been given only to a true prophet of God. It defines a distinct point of view from which the carnal and anti-Christian character of our denominationalism is at once apparent. If all Christians are equal before God, who are we—Methodists, Episcopalians, Baptists, Disciples, Lutherans and all the rest—that we should set up special creeds or rites or orders or tastes or temperaments or any such thing by which we deny in the church of God the equality which exists in the mind of God? Of course, not everybody will subscribe to the formula. There yet remain among us—though their number is rapidly and beautifully growing less and less—those who believe that their special brand of Christianity gives them precedence before God. But the very fact that the principle of equality has been formulated in our day, and that it bites into the conscience of every open-minded Christian with real poignancy, is a token of enormous progress in Christian feeling. It is more than that. It marks the definitive discovery of the basis and ground of Christian unity.

We may expect, therefore, that the problem of a united church will be taken up at St. George's as a brand new problem. There are no precedents in Lausanne or Lambeth or any lesser known gatherings which will aid in making up the agenda for the November conference. Creeds must be subordinate, orders must be subordinate, ordinances must be subordinate. These all will have to be considered, if at all, functionally, pragmatically, in terms of fellowship and use, rather than as static "bases" of unity.

The whole method of approaching Christian unity in terms of "faith and order" is obsolete. It takes us up a blind alley. It provides us only beaten straw to thresh over and over. But the concept of the equality of all Christians before God sets us to work to erect a church which shall exemplify and demonstrate this most fundamental fact of the Christian gospel. It rebukes our creedal tests, our rebaptisms, our claims to an exclusive monopoly of priestly functions, our sectarianisms based upon social caste or taste or temperament. In the light of such a reading of the mind of God all these divisions among us become nothing else but sin. As members of denominations we are all schismatics, and we can no longer profess allegiance to Christ unless we strive to bring into unity the church of which he is the Head.

There is a third aspect of the coming conference which will give it special distinction, namely, it will be held at a time which is peculiarly clamant for decisive and constructive action. On this we may not dwell at any length. But the fact is that the conditions obtaining in the entire denominational order never made creative action and an advance step so opportune as right now. This is a general statement which will have to stand at this moment without specifications. Those who read it will be able to supply concrete illustrations from their own observation. The idealism of Christian unity is no longer an academic vision. The crying need for it makes its coming all but inevitable. There exists widely among our best minds a sense of having come to the end of

a cycle in Protestantism, a sense of having a new kind of world upon our hands for whose conversion to Christ our denominational churches are flagrantly incompetent instruments. And now with the attainment of a unifying formula under which the denominational order appears in its true character as an affront to the great Head of the church, a human usurpation of his sovereign authority, our course defines itself with a new imperative. Here surely are elements of hope for a thorough reconsideration of the problem of Christian unity.

The conference in New York has an opportunity to free the whole concept of unity from the obscurantism, the indirection, the irrelevancies with which for half a century it has been held captive. If the ideal is once thus set free the practical task of fashioning a body in which it may dwell and through which it may function may be more easily and more speedily accomplished than our chronic doubts and fears allow us now to believe.

Things That Fill the World

A Parable of Safed the Sage

I AM often reminded of my friend, Robert Louis Stevenson, and how he once wrote some grown folks' verses for children. And he said, The World is so Big and I am so Small, I do not like it at all, at all. And I suppose that was the way he really felt about it. But that was no kind of Poetry to sell a Child's Garden of Verses. So at the Suggestion of the Publisher he changed it. And he said, The World is so Full of a Number of Things, I'm sure we should all be as Happy as Kings. But he was not happy as a king when he first wrote it and before he was requested to change it.

Now I have those same two kinds of feeling about the world. It is very Big and I am Very Small, and sometimes I am a trifle disturbed by the Proportion. And it is very Full of a Number of things but they do not all make me Happy, even as happiness is reckoned among Kings, and that may be nothing to write home about.

Now I have discovered that the world is Big or Otherwise in proportion to the size of the Inhabitant thereof; for the world cannot be Very Big unto a Clam; neither is the Diameter of the Universe much enlarged unto a Plant Louse by the distance from the Pole Star to the Constellation of Orion. And the size of the Universe unto a worm in an Hickory Nut is the size of the Interior Dimensions of the Shell of the Nut, and that is about the size the Universe hath for some men.

And whether the things of which the World is so Full shall make life Happy or Otherwise dependeth on many matters. For the world is so full of Microbes and of Foolish Notions about this and that and something else that one cannot be happy about the Multiplicity of Things unless he shall discover something else to make him happy.

Now I have sought to be at home in the Universe, so far as I can inhabit it either by my physical presence or my spiritual discernment. I am aware that this Universe is probably somewhat larger than I have been accustomed to think and perhaps a trifle larger than I yet realize, and that it is fuller than I have supposed, being especially crammed in what hath been called Empty Space, and Matter being but Holes in the Ether. But I have accepted the Universe in faith that a Great and Wise God doth share it with me, and that beside Him and me are some very interesting folk, a few of whom I know. And so I think that not many kings are as happy as I am.

VERSE

Humanism?

NO GOD—no soul—no life to come—
No will beyond our will—
Nothing that reasoning can plumb
But vast unreason still—
And this—the summit of the known—
MAN—sitting on a Mad-house Throne.

ROBERT WHITAKER.

The Little Hills

THE little hills rejoice on every side—
Today my Galilee repeats the song
First echoed in those ancient valleys, wide
Enough for David's singing raids, and long
Enough for Jesus' lingering moods, and high
Enough for weary souls to welcome rest.
The little hills rejoice; and birds that fly
Above sublimest beauties, long caressed
By ordered change, share the perspective sight
Which, something says, belongs to God, who thrills
And stirs this valley life. So I delight
Again to find him in the little hills.

HERBERT H. HINES.

We Work in Steel

O GOD, we call to Thee when we work in steel. As we fire the new metal we watch the bessemer flame burning whiter and whiter—white hot. Fearless we tip it. Bending over the glowing metal, stripped to the waists, we pour the seething mass. We shape it to its mold.

Lord, who hast given us minds to control the molten metal, to fire and shape it to our use; teach us to temper our lives to Thy will, even as we temper the steel.

Strong God, they tell me this world was once a flaming fiery mass. I have seen molten steel. I can believe. They tell me this flaming mass was shaped into its present mold. I have forged white hot steel. I can believe. Amen.

JOHN A. GARDNER

Whose "Home" Is Palestine?

By W. Dewood David

TO ATTEMPT to strip Zionism of its fanciful theories and bare the factual situation that led to the recent disturbances in Palestine is, perhaps, to subject oneself to a charge of impiety. Such is the estate of mind of the Zionists and their sympathizers that any dissent from their program, or any presentation of the "Arab" case against Zionism, would promptly be branded as lese majesty.

The colossal Zionist movement of today was inaugurated by the quite innocuous and idealistic book of Dr. Herzl, a German Jew, entitled "A Zion State" and published in 1897. In that book, however, the word Palestine occurs but once, the precise location of such a utopian state for the sick Jew of Europe being left extremely indefinite. In 1904 the British government, moved by a short-lived spirit of magnanimity, proposed to open up its East African colony to the Zionists of the world, there to establish their idealistic state and be happy. The vigorous protest of the British subjects in that colony, however, caused the same Lord Balfour of the famous "Balfour declaration" of more recent date to recognize the justice of the protest and therefore withdraw the offer shortly after it was made. Thus shunted from Africa, the Zionists shifted the center of their dreams from one continent to another until the outbreak of the world war and the subsequent alignment of Turkey on the side of Germany. It was not until then that the Zionists of the allied countries were suddenly inspired with a beautiful vision of the hitherto forgotten Palestine blossoming like a rose under their beneficent rule.

National Home

From that time on a flood of incessant and extensive propaganda in favor of the scheme of Zionism was let loose upon the world. Meanwhile enormous amounts of money were raised and heavy political and financial pressure was brought to bear upon the governments of the allied countries, particularly that of Great Britain. Finally the British government, laboring under the extraordinary pressure of the exigencies of the war and of the Zionist propagandists and financiers, issued on November 2, 1917, the Balfour declaration, which "viewed with favor the establishment in Palestine of a national home for the Jewish people." The fact that Palestine was at the time still an integral part of the Turkish empire was all the more reason for offering it as a choice morsel for the homesick Jews of central Europe.

In their enthusiasm over such an unexpected victory wrested from England at a moment of weakness, the Zionists interpreted the promise of a "national home" to mean a Jewish state and proceeded forthwith to prepare the ground for such an outcome. Not the least important of their preparations was the systematic propaganda they waged in an effort to befog the intricate issues involved in such a scheme and to befool the public opinion of the allied countries and America.

For one thing, the Jewish and non-Jewish advocates of converting Palestine into a Jewish theocratic state forget or ignore the fact that that land is already populated, that its inhabitants form a homogeneous mass, speaking one language and belonging to one race, and that those people who have been in possession of the land for over a thousand years have no intention of folding their tents and silently stealing away. They seem to have the happy faculty of forgetting also that the ultimate fate of the Holy Land concerns not only the Jews, who had forsaken the land in favor of others, but also the Christians and the Moslems of the world—all of whom see in that land a Holy Land and all of whom feel a peculiar attachment to its sacred soil, to its Moslem *harams* and Christian shrines.

Whose Is the Land?

Not only would the Zionists have us believe that Palestine is "a land without a people waiting for a people without a land" to reclaim and replenish it, but they would have us understand also that this task is their vested right, and theirs alone. In their frantic appeal to history to validate their claim they overlook the fact that Abraham and Moses were mere intruders upon a land already inhabited by a population more highly civilized and more skillful in the arts of peace and war than they, and that the tenure of the land for a few hundred years by their forefathers (just how much of a Hebrew is the Jew of today?) was ever shaky, limited, and much disputed. Their sympathizers likewise forget that if this historic argument is to be accepted, then the logic of the case demands that France be restored to the Huguenots, England to the Normans, and the United States to the Indians.

The Zionists would have us furthermore understand that the present population of Palestine—when they forget that Palestine is without a people—is nomadic, semi-savage, and incapable of developing the land. Outside of two semi-nomadic tribes that pasture their flocks on the southern slopes of Mount Hermon and on the wastes of Sinai peninsula, the bulk of the population have always been settled in towns and villages and on land, plying the trade of a civilized nation and cultivating the soil they love. According to the disconcerting census of 1918, over 60 per cent of the people were found to be engaged in agriculture while the bulk of the rest were pursuing commerce and business.

As to the ability of the Palestinians to develop the natural resources of their own land, one needs only

refer to the judgment of such unbiased and competent authorities as Herbert Adams Gibbons and Professor A. T. Clay of Yale university, who concur in the belief that Palestine and Syria "have, perhaps, more intelligent men in proportion to the inhabitants than any other country in the near east." The same authorities as well as others seem to agree also that under better hygienic, political, and economic conditions—conditions that did not obtain under the long rule of the Turk—the Palestinians will undoubtedly rise to the limited opportunities and resources of their land. Furthermore, to advocate the despoilment of a people of their heritage on the pretext of their laggardness in developing it is to advance a new and dangerous doctrine unheard of even among the most savage.

Actual Achievement of Zionism

Again, in their zeal to justify their peaceful reconquest of Palestine, the Zionists treat us to a recital of the extraordinary achievements of the present Jewish colonies there. "Look," they admonish us, "at the land we have reclaimed from the sands and the swamps, at the new industries we have established, at the new cities we have built up over night!" Such are remarkable achievements indeed—if true! But the facts seem to belie all such preposterous claims. For scarcely an acre of land has yet been reclaimed from sand and swamp. Scarcely a Zionist colony—Tel Aviv, the most conspicuous and successful, included—has been established on any but unusually rich soil that had already been under cultivation. The new industries, and there were indeed a bewildering variety of them, have proved to be an utter disappointment to their promoters, and most of them have already gone the way of all mortals. New cities with all the modern facilities of western cities? Yes, but they are largely artificial structures useful for display. And when it is remembered that it has cost the Zionist organization 1,500 dollars to settle every man, woman and child in Palestine, one wonders what fate awaits these colonies, cities, and industries, this artificial creation of the Zionists, should the copious stream of gold from Europe and America suddenly slacken or cease!

Let us deal with realities again and disregard visionary schemes. In 1914 there were some 50 Jewish colonies in Palestine holding 160 of the 25,000 square miles of land under cultivation, and only 12,000 of the 70,000 Jews in the country then were on the land. Today there are some 80 colonies holding a little over 300 square miles. That is, in spite of the alluring inducements through outright gifts of land and money subsidies, only 18 per cent of the Jews in Palestine are actually on the land. The rest are following their commercial instinct, as they most naturally would, or living off Zionist charitable foundations. When it is recalled that Palestine is fundamentally an agricultural land, that its future lies in agriculture and not in industry or commerce, and that the Jew from his early beginnings and down to dim vistas of history has never been a successful tiller of the soil, the absurdity of the whole scheme of Zionism becomes apparent. In view of these facts one may be pardoned for raising the question as to whether Palestine could ever be a fit place, even as a convalescent home, for the sick Jew of Europe!

But the native Palestinians—and let us hope that at least the Christian disciples of the Zionist credo will allow them to be heard—object to the presence of the Zionists in their midst on other counts. They see in the Jewish zealots that have been pouring into their land by the thousands not simply so many immigrants who are willing to be assimilated into the political and cultural life of the country. They see in these intolerant, penniless, and overbearing emigrants from Poland, Russia, and Roumania Zionist crusaders bent upon reclaiming by conquest their "promised land" and inspired with a fierce conviction of possessing a divine mandate to it. The Zionists' inordinate lust for more and ever more political and economic control leaves the natives no other conclusion. Not only do these newcomers demand preference in the economic opportunities of the country, which means Jewish monopoly pure and simple, but they aim also at the complete control of its government and the substitution of a Jewish culture that is yet to be born for the Arabic culture which for centuries has dominated the life and the spirit of the native population.

Fear of Fanaticism

Likewise, in their effort to possess themselves of the sacred historic sites of the Old Testament the Zionists ignore the fact that all such sites are regarded with as much veneration by the Moslem and Christian as by the Jew. A Moslem paper of Damascus, for instance, contends for the joint Moslem and Christian control of Palestine on the ground that "there the sepulcher of Jesus Christ sheds its light"; and further on it adds, "and among the Arab-Moslems Jesus Christ, the son of Mary, holds the same place as Mohammed." On the other hand, a radically different and alarming note emanates from the Zionist circles concerning those shrines that are dear to the heart of the Christian. Here is an example: The Anglican bishop of Jerusalem, Dr. McInnis, was reported in the Manchester Guardian as saying that there were Zionists who "in ordinary conversation had asked, 'What shall be done with the Church of the Holy Sepulcher? Shall it be razed to the ground or burned'?" The Zionists' designs upon the Moslem mosque of Omar, a second Mecca in the eyes of the Moslem world and located on the old Jewish temple area, are too well known to require more than a passing reference.

Thus it becomes quite evident that it is the utterly unreasonable and overreaching zeal of the Zionist which has driven the Moslems and Christians of Palestine into resorting to violence in a desperate effort

to stem the tide of Jewish immigration. This and this alone has invited this other tragic chapter in the history of the Hebrews. The Palestinians seem to be determined to regain the control of immigration into their own land and to hold and preserve their heritage against all "intruders." And who among us Americans, with our high tariff and restricted immigration, can deny them this right? Even the British government appears to realize now the unworkability, if not the injustice, of the Zionist project. The English character is preeminently empirical, cares little for theories, and likes only anything that "works." One is safe in saying therefore that, all the grandiose theories of Zionism and the misguided sentimentality of its Christian admirers notwithstanding, the English people and their government will ultimately come to the conclusion that the project must be thrown overboard—because it is unworkable. And the sooner this is done, the better for the Jew and the gentile alike.

The Zeal of the Proselyte

By John Clarence Petrie

SAID AN OLD CATHOLIC priest on his death bed, "I thank God that in all my priesthood I never made a convert." If a Catholic confesses to his pastor that he has doubts, the question comes back through the grating almost inevitably, "Are you a convert?" Many convert priests are decidedly provoked if anyone divulges the fact that they were once Protestants, not that they despise Protestantism necessarily but because they fear the suspicion under which the convert lies. I have known a group of priests engaged in a not too edifying conversation suddenly to become silent as one of their number warned them, "Hush. Here comes Joe. He's a convert."

There are many reasons for this suspicion, some worthy and others perhaps a little reprehensible. The general run of Catholic priests fear the seriousness and literalness with which fresh converts take their newfound religion. The convert is easily shocked and scandalized. I was myself shocked to have the boy who was most responsible for my conversion go straight from the cathedral where we had just gone to holy communion—it was my own first communion, the crowning day of my religious life—to the boat docks where he spent the remainder of Sunday working on his new launch; or to find boys who daily received communion cribbing in catechism class and then marching forward at commencement to receive prizes won by cheating; or to hear my fellow students for the priesthood indulging at times in pretty rough language. But there is something sound at the bottom of the fear that the convert will be overzealous, and perhaps intolerant and uncharitable. The average Catholic is a very tolerant fellow, managing to live at peace with his non-Catholic neighbors in spite of a creed which if taken literally would make him shun Protestants as he would the devil. He does not want to press his theology to its farthest conclusions. He wants to enjoy belonging to the one true church outside which there is no salvation, without at the same time having to apply the logic of such a position to the excellent fellows among whom he must live, whose company he enjoys, and whose characters he admires. He resents having the convert do what he himself shrinks from: he resents having to face the fact that the convert is doing what he himself should have to do were he consistent.

Newman and Married Clergy

Cardinal Newman, in the early days of his Catholic life while the first flush of enthusiasm was on him, wrote a book over which his soul must have grieved in the days when he had become more mellowed. It was "Loss and Gain," a very poor novel describing the experiences of Anglicans in fighting the "Roman fever" and belittling those who did not yield to it. There is one passage where Newman ridicules one of the hero's classmates who has just been married. The young groom's solicitude for his wife's wishes is too much for the ascetic Newman who has come to despise the institution of a married clergy. In the general adulation of Newman, the man who made Catholicism intellectually and socjally respectable in Victorian England, no word was ever raised against that passage until in the twentieth century Abbé Bremond in "The Psychology of Newman" dared point out the uncharitableness, the bigotry, and the Manicheism of Newman's hatred of married parsons. But it goes without saying that while clerical celibacy is accepted by Catholic priests as a part of the price they must pay for their orders it is not universal for them to despise marriage. They know that in Catholic theology there is nothing incompatible between marriage and the priesthood, that celibacy is merely a disciplinary rule of the present church, that it was not always applied, that marriage is still permitted to the priests of the Roman Catholic Uniate communions.

It is also significant that while the movement for a rapprochement between Rome and the Church of England was fostered in France where there are almost no converts from Protestantism, it was from England where the Roman clergy is largely recruited from the vast numbers of Anglican converts that it received its severest blow. Abbé Portal and Mon-

signor Duchesne were for accepting Anglican orders; it was the converts like Manning who hated the church they had left and did most to spoil the pudding.

I remember a banquet given in New York city by the Converts' league at which a recent proselyte uttered a lengthy tirade against Anglicanism. It was the late Stuart West, I believe, himself a Harvard man and a convert, who rose to his feet and repudiated the speaker, saying that he knew he spoke for the majority of those present when he bore witness to a love for the church of his boyhood, and for the many friends and relatives who were still members of that church. This speech was greeted by a round of applause whose heartiness left no doubt as to the popularity of its sentiments.

Lukewarm Regulars

Then too there is a tendency on the part of converts to look upon their easier going religionists as lukewarm Catholics. A young Benedictine who had once been an Episcopalian was distrusted and disliked by all his community because of the meticulousness with which he observed the slightest minutiae of his rule and his willingness, nay eagerness, to obey the injunction to report to the abbot infractions of the monastic discipline. This man has ended up by being sent off into a small mission parish where he lives alone. There was one other convert in that same abbey. One of the priests told me this man had been a Protestant, "but don't let him know I told you or he will be furious."

The Anglicans also have their troubles with the excessive zeal of those who come to them from the evangelical churches. When I was a student at the General Theological seminary a census of the former religious affiliations of the men revealed that 70 per cent had come from outside the Episcopal church. These are the material from which the most ardent Anglo-catholics are made. Nothing is more pathetic than the sight of a "soul-starved" Unitarian or Baptist or Disciple turned into an Episcopalian. He cannot get enough ritual in church but must carry it out everywhere. One former Disciple in my class had little shrines to the "Mother of God" in his room with blue votive lights burning before her statues. He always ridiculed the "Romans" for burning red lights which were most incorrect. Whenever he had callers in the evening he would heat a shovel over his open fire and then throw a huge handful of incense on the hot iron filling the room with a thick choking cloud of the highly perfumed substance.

Ostentatious Conformity

A good part of the difficulties in which the American Episcopalians find themselves today with a wild and disobedient Anglo-catholic faction is the direct outgrowth of the flocking of evangelicals into the Episcopal church which could not man its parishes were it dependent for candidates upon the boys born in the denomination. Whenever one meets a man in a clerical collar trying to look very "Roman" he is sure to be a quondam Methodist or Presbyterian who has received apostolic succession. If the man calls evangelical preachers "nothing but baptized laymen" all doubts are removed. If one sees a man dressed like a priest making a huge sign of the cross in a hotel dining room he may be sure that this man does not belong to the priesthood of the Roman Catholic church, but that he is an Anglican and very likely a former Baptist. Catholics never feel called upon to demonstrate their Catholicism by outward ritual acts; they know they belong to the Catholic church and that ritual is a very insignificant part of their religion. With the Anglican intent upon proving to a skeptical world that he is really "Catholic but not Roman" it is different.

Needless to say, all this is very distasteful to the general run of born Episcopalians who are pretty content to keep the word "Protestant" on the title pages of the book of common prayer. They are very sensitive to the criticisms of Protestant neighbors to the effect that their ministers are uncharitable, that their church is rapidly approaching the proportions of a small imitation of Rome. They have been raised on traditional Anglicanism, the via media between Rome and Lutheranism. They love their prayer book; they love morning prayer and resent hearing it called sneeringly by young ex-Universalists "glorified morning prayer." They are deeply offended when the latest curate refers to the old time late communion service custom on the first Sunday of the month as "St. Primus day." They cannot understand that they were brought up to believe that the Lord's supper was a spiritual communion with Christ in the heart of the believing communicant, whereas their present pastor says "mass" in a green silk chasuble and refuses them communion at the "high mass."

Newcomers Without Tradition

It would be unfair to say that the present crisis in the Episcopal church is entirely the work of proselytes, but it is undeniable that it is the newcomers without ancient Anglican traditions who make up the shock troops of the Catholic movement. The Anglicans have had a fortunate way of muddling through in the past, but now that the Anglo-catholics are in the saddle, as they undeniably are, can this church go on being both Catholic and Protestant forever? This is a problem of serious proportions. And proselytism has helped bring it to a head.

There is one other church which makes up its clergy and its members in a high degree from proselytes. It is the Unitarian. This church, almost the only one in America without vacant pulpits, is deluged with a flood of applications from ministers and priests who have lost their faith in the old theology but wish to remain in the ministry. As many as one hundred such applications a year have to be refused at the Boston office of this denomination because there are no parishes for them. One year not so very long ago when twenty-eight ministers were admitted

to fellowship twenty-one were come-outers, an average of 75 per cent. One can go through the communicant rolls of the churches of this denomination and except for the older New England parishes find scarcely one who was not originally a Catholic or an orthodox Protestant. "Born" Unitarians outside New England are rare indeed.

Ecclesiastical Indigestion

That the Unitarian church should be suffering from indigestion is not surprising. Without any Unitarian tradition, without being obliged to spend a single day in a Unitarian seminary, without undergoing a day as a curate to an older minister, man after man is given a parish and sent out to sink or swim. And the middle west particularly is the field that has paid the penalty. Wisconsin and Illinois once had flourishing Unitarian parishes. Today there are almost no strong churches. Ask one of the older men who have seen the hopes of the Unitarians rise and fall and he will ascribe the condition to the proselyted parson.

Without a creed of any kind, without any sort of authority, without any definition as to the meaning of the term "religion," with the word "Christian" stricken out of its constitution, a small denomination with less than 500 ministers can be swamped by receiving any large numbers of converts into its ministry at a time. Where a larger church such as the Roman Catholic may absorb its proselytes without too great upset, a smaller one may have its entire character changed by the impact. This is partly the case with the Anglicans, but very much so with the Unitarians.

Unitarianism began life in America as a protest against the strict Calvinism of New England. The name Unitarian, a reproach on the part of the Calvinists intended to mean that the recalcitrants were "infidels," has since come to mean "denier of the divinity of Christ." Channing believed in the divinity of Christ as do some conservative Unitarians still, in the sense of St. Paul's phrase, "God was in Christ reconciling the world unto himself." But so suggestive has the denominational name been that outsiders have thought of only one thing, that Unitarianism is anti-trinitarian. Whenever a minister or a layman has reached the point where the difficulties in Christian theology have been too great for him, his thoughts have turned to that church which by its name seems to have cut the knot by denying the authority of Christ, of the church, of the Bible. If he has joined this church he has come as a denier of something. Thus Unitarianism has almost from the start been a negative thing, an unemotional intellectualism. It has been charged with being certain only of what it did not believe.

Rise of Humanism

But the proselyte peril facing this small body today has taken on an entirely different complexion since the end of the world war. There is now abroad the religion called "humanism," which, where it is not outspokenly atheistic, or outspokenly agnostic, is at least neutral on the question of the existence of God, the existence and immortality of the human spirit. With but few exceptions the leaders in this movement in the Unitarian church are proselytes. But this is not simply because the newcomers were without tradition, nor because the Unitarians asked them to sign no statement of belief, nor because they received no Unitarian conditioning, but from the startling fact that in the modernist wing of the evangelical churches there is now much thinly veiled humanism.

Humanism is not openly preached in Protestant pulpits, for it is evident that it would not be tolerated by the laity. Nor does there seem a likelihood that the instinct of the lay people in this matter will change in the immediate future. What to do then? Shall the humanist go on preaching in theistic terms while inwardly giving them a humanistic meaning, or shall he leave his church and go where he may be free to come out boldly? There is but one *terminus ad quem* if he chooses the latter course, the Unitarian church. To say that the theistic Unitarians are upset at the prospect of a tremendous influx of out and out humanists from the evangelical churches would be putting it mildly.

Peril of Being the Only True Church

There is nemesis in this. These churches have all rejoiced, particularly when a member of one of the other churches has come to them. Rome has said, "We are the true church; salvation is here in this church and not elsewhere." And her proselyte problem has resulted from converts taking her literally at her word. The Anglicans have said, "We are Catholic but not Roman. Avoiding the errors of papalism we yet have that true priesthood and those true sacraments which the evangelicals have lost. If you want the grace of God you must join this church." And taking Anglicanism at its word the converts have run wild in an orgy of ritualism which threatens the very character of the communion. The Unitarians have deluged the country with pamphlets intended to prove that Jesus was not God, that the Bible is not infallible, that there is no external authority, that evolution and Unitarianism are the only two compatible forms of science and religion, that only one denomination in America is absolutely free of all creed. What wonder that the converts won by this preaching should take it at its word and preach anything that happened to come into their heads without regard for the traditions and feelings of those who have followed in the steps of Channing and Clarke?

Sometimes the man who ministers in what is in too many respects a proselyting denomination hears uncomfortably close to his ear words spoken in a long gone century: "Woe unto you scribes and pharisees, hypocrites! for ye compass land and sea to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves." As one who has been both proselyte and proselyter I can throw no stones, lay no blame; but I can wonder—and I do.

BOOKS

Another Book on the Historic Jesus

THE REAL JESUS. *By Charles Fiske and Burton S. Easton. Harper & Brothers, $2.50.*

THE title of this volume is almost as bold as "The Man Nobody Knows." Equally pronounced is the authors' reason for the book's publication—"it tries to do what has not yet been satisfactorily accomplished by any book on the life of Christ." Despite its assumptions, other attempts to portray "The Real Jesus" may reasonably be anticipated.

The authors' confessed purpose is to give a vitally interesting account of Jesus which accords with the well-attested findings of modern biblical scholarship. Unfortunately, the agreements of modern New Testament scholars are few; a comparison of any half-dozen recently published accounts of Jesus will confirm this point. It would be folly, therefore, to anticipate that the cardinal contention of the present volume will escape challenge, to leave unmentioned many of its minor interpretations, which are positively provocative.

The present story of Jesus is clearly and logically developed; whether Jesus' messianic consciousness or the disciples' faith evolved as orderly and smoothly is another matter. Beginning on the human level, the reader is led step by step up the Mount of Transfiguration. In the course of the ascent, the prophet of the valley is transformed into the Son of Man. More interesting still is the fact that the development of the disciples' faith coincides with Jesus' growing messianic consciousness. Peter's memorable confession, "Thou art the Messiah," forms the climax of the story. This fact once established and accepted, all other claims for Jesus—his resurrection, virgin birth, divinity, etc.—follow as natural sequences.

Needless to add, many of the problems relative to "messiahship" and the precise nature of the "kingdom of God" still remain unsolved. Nor will such minor interpretations as the present volume sets forth in justification of the use of physical force, for non-interference in the realms of politics, business and social relations, or as evidence of Jesus' concern to have his new movement organized into churches and the church, meet with universal approval.

The volume supplies added testimony to a growing interest in the historic Jesus. Furthermore, it furnishes an excellent textbook for adult classes in religious education.

WILLIAM E. HAMMOND.

Books in Brief

Ex-Wife. Anonymous (Jonathan Cape & Harrison Smith, $2.00). The story of a young woman without morals, in the ordinary sense of the term, but with brains and culture. She goes through several hells of her own making and many tawdry heavens, and emerges, contrary to all probability, with moral fiber enough to make a great renunciation.

Splinters, by Roy L. Smith (Revell, $1.50). The famous author of "Sentence Sermons" is the best coiner of proverbs now engaged in that occupation. Here are about 3,000 (estimated, not counted) aphorisms topically classified. The percentage of direct hits is surprisingly large.

Samaria in Ahab's Time, by J. W. Jack (Scribners, $3.00). The results of the Harvard excavations at Samaria, including new knowledge of the religious and political situation of Israel in the days of Ahab. A valuable illustration of the rewriting of history on the basis of contemporary data unearthed by archeological research. One result is to present the tension between baalism and Yawism as more crucial, and consequently the function of Elijah and the other prophets as more important, than has been allowed by some of the more radical literary critics.

The Heights of Christian Living, by Doremus A. Hayes, (Abingdon, $2.00). This volume continues the exposition and application of the sermon on the mount, begun in the author's "Heights of Christian Blessedness." Like the preceding, it goes the whole length in advocating complete acceptance of Jesus' attitude of non-resistance and teaches that, as a corollary of this, the church should entirely withdraw its sanction from war.

A Discontented Optimist, by M. S. Rice (Abingdon, $1.25). Ten sermons by the famous Detroit preacher. They are vigorous, challenging, hopeful. There is not a twittering essay or a plaintive "What-is-the-world-coming-to?" in the book.

Community Recreation, by James Claude Elsom (Century Co., $2.25). Contains both generalities about the place of recreation in community life and specific instructions about a large number of games and recreations suitable for all seasons and ages. The author is professor of physical education at the University of Wisconsin.

The Christian Message and Program, by Cleland Boyd McAfee (Presbyterian Board of Christian Education, $1.35). A textbook for class use, but equally adapted to individual reading. Treats in a broad way of the fundamental Christian ideas and attitudes and the present problems, duties and opportunities of the church.

The Red Napoleon, by Floyd Gibbons (Jonathan Cape & Harrison Smith, $2.50). If this book was not written just to sell, it was written to create international hatred and fear as a basis for a big army and navy and especially a big air force. A Russian conqueror, spreading sovietism over the earth and amalgamating races, goes forth to "conquer and breed." A typical Liberty magazine blast against pacifism.

The Man Behind the Book, by Henry van Dyke (Scribners, $2.50). A volume of literary essays, not all newly written but all making their first appearance in book form, on writers from Chaucer to the moderns. Every one shows the beautiful van Dyke touch, and that keenness of insight and felicity of phrase without which I would not believe that a book was by van Dyke even if his name were on the title page.

CORRESPONDENCE

Undeniable Apostolic Succession

EDITOR THE CHRISTIAN CENTURY:

SIR: In your splendid editorial on "The Episcopalians and Christian Unity" you sound a call for members of that church to come forth and vindicate their boast of an historic episcopate. I want to relate to you an experiment that is being carried on in this mid-western Massachusetts town of 13,000 inhabitants. But first let me preface it with this: It is the consummation of plans and prayers and hopes that have been fostered and that originated in Episcopal quarters.

On the first Sunday of October a union evening service was held in the Episcopal church of all the Protestant churches of the town: Congregational, Episcopal, Methodist, and Lutheran. The rector of the Episcopal church preached the sermon, and the pastor of the Methodist church read the lesson and offered prayer. Were it not for the fact that the Congregational church is without a pastor at present, and that the Lutheran minister

was called out of town, two other clergymen would have been welcomed into the chancel and given a part in the service. This is a series that is to continue until the first of the year, each church holding the service in turn, once a month.

This is a beginning only. There are no limits to the heights we can reach—corporate communions, evangelistic services, union meetings in behalf of international good will, social equality, industrial democracy, and, more than this, shoulder to shoulder power to combat the evils that hinder a firmer intrenchment of Christ's kingdom in this town!

To one who has just received ordination at the hands of his bishop this opportunity is filled with daring challenge. He believes his eyes are seeing their first real vision—the vision of an apostolic ministry.

GEORGE A. TAYLOR,
Rector, St. Philip's Church.

Easthampton, Mass.

Seers, Not Dreamers

EDITOR, THE CHRISTIAN CENTURY:

SIR: I wonder just why The Christian Century made room in its columns, which must be in great demand, for the article by Dr. Trueblood, "The Poetic View of Life!" Perhaps it will help someone, but I must confess for my part that a philosophy which reduces God to a sort of Santa Claus myth, Christ to a King Arthur or Sir Galahad of tradition, the soul to a misty nebula, and immortality to a beautiful dream, does not possess much robust nutriment for the struggle of life.

Contrast this with the "strong meat" of that first century mystic, Paul: "If Christ be not risen, then is our preaching vain." "For I delivered unto you that which also I received, that Christ died for our sins;" or with I John 1:1, "That which we have seen—and beheld—and handled." Or, again, with that virile twentieth century mystic Canon Streeter in his "Reality," which assures us that the truest reality conceivable is that of personality.

"The Poetic View of Life?" Yes, but not an intangible poesy like the nebulous dreamings of Mrs. Eddy, but a strong, clear, heartening vision like those of a Tennyson, a Whittier, a Browning. The poets are truly our seers, but they are *seers*, not dreamers of idle dreams.

F. C. REID.

Los Angeles, Cal.

Honesty in College Athletics

EDITOR THE CHRISTIAN CENTURY:

SIR: Allow me to express a hearty "Amen" to your editorial, "Honesty Is More Important Than Amateurism." You have touched the vital problem in college athletics. Beyond question the prevailing practice is to sacrifice honesty to amateurism and it constitutes one of the most serious problems confronting the colleges today.

I have before me the constitution and by-laws of two leading athletic conferences. The rules on eligibility are practically the same and clearly state (b) "No person shall be allowed to participate in any intercollegiate contest who receives any gift, remuneration, or pay for his services on a college team." (d) "The following persons shall be ineligible to compete on any team in this Conference: (1) Those who hold any scholarship, fellowship or cadetship involving financial benefit which is awarded wholly or in part for athletic ability. (2) Those who enjoy any loan fund or similar benefit which is awarded wholly or in part for athletic ability. (3) Those who hold any position involving financial benefit which is awarded wholly or in part for athletic ability."

It is common knowledge that these rules are for public consumption and that actually they are of no effect. True, the college officials may not actually hand out checks to the players, but they know that it is done. If they do not know it then it is because they have wilfully shut their ears and eyes to what every high school athlete in the state knows, namely, that assistance is given to athletes and that if one is good enough he may expect an offer. He also knows that all "negotiations" must be kept under cover. I know personally of a score of offers made boys during the past summer by coaches from some leading universities. Make believe jobs are sometimes assigned the athletes. I know of one boy—an All-Southern player—who was assigned the job of quieting newsboys in the lobby of one of the hotels of the city for which he was paid $45 per month. He soon saw that there was nothing to the job so quit reporting at the hotel. He continued to draw his pay. The harm in this case was not so much in paying the boy for playing football as in developing in him the practice of deceit and dishonesty in pretending to be working for the money paid him. Naturally, this boy is perfectly honest and straightforward. He can have nothing but contempt for the college that teaches him honesty with one hand and encourages dishonesty with the other. The same holds for the attitude of the general public as it comes to understand what is going on.

If these athletes must have help let them have it in an open, above-board way. Let not the colleges stultify their conscience in giving it. I happen to be president of a junior college conference that is grappling with this problem. We would welcome a crusade to clear college athletics of this evil.

JAMES L. ROBB,
Tennessee Wesleyan College.

Athens, Tenn.

Trying Hard To Be Investigated!

EDITOR THE CHRISTIAN CENTURY:

SIR: As a postscript to your editorial of October 9, entitled "On with the Investigation," permit me to say that the Federal Council of the Churches of Christ in America has again and again invited the fullest inquiry into all its financial and other records. Such an invitation was extended, several months ago, to the United States Naval Institute, when it falsely charged that the Federal council was receiving money from an English fund of Sir Henry Lunn's. The invitation was not accepted. More recently, the same invitation was extended to the American Legion, when it criticized the peace program of the Federal council. The invitation was not accepted.

A communication was also sent, some weeks ago, to Senator Shortridge, who is in charge of the present senate investigating committee, and, a little later, to Senator Norris, welcoming an official inquiry under governmental authority into the budget, income, expenditures and all other phases of the Federal Council's work.

SAMUEL MCCREA CAVERT.
General Secretary.

New York City.

Oldest Y. M. C. A. Secretary

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of October 2d, your Detroit correspondent makes the statement that that city has the distinction of being the home of the oldest Y. M. C. A. secretary in the world, Mr. L. P. Rowland, who will be 92 in December. Your correspondent is mistaken, for that distinction belongs to Rome, N. Y. Mr. Henry S. Ninde, "Uncle Henry," as he is affectionately called by his younger brethren, was for many years the general secretary of the Rome Y. M. C. A., and later for a long time he served as one of the secretaries of the old International committee, in its New York office. Mr. Ninde passed his 94th birthday last June, and was then in good health for one of his years, and his mind is unusually clear. He still writes both poetry and prose with the same vigor and beauty that have always attended his literary efforts. He is a brother of the late Bishop Ninde of the Methodist church.

The writer has had the privilege of knowing both Mr. Ninde and Mr. Rowland for many years, and he and their other friends are pleased to know that they are having a ripe old age, loved and honored by all who know them, after many years of faithful service among and in behalf of young men.

P. AUGUSTUS WIETING.

Denver, Colo.

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

The Religious Weeklies on Dr. Potter's "New Religion"

Several of the religious weeklies consider editorially the humanistic experiment being exploited as a "new religion" by Rev. C. F. Potter in New York city. The Churchman predicts: "All who come will be brilliantly entertained, but what sustenance they will take away is another matter. It requires super-powers, based on faith, to establish a cult, and then more to make it thrive. Great preachers who have outstepped their denominations in the past and drawn crowds through daring utterances or personal charm, have usually left holes where their pulpits stood." Referring to Dr. Potter's announcement that "prayers will not be used by us as they are inconsistent with the humanistic conception of religion," the Reformed Church Messenger says: "Why call such sublimated egotism by the name 'religion'? Assuredly our dictionaries must be rewritten if we are to find justification for thus describing the pronouncement of Mr. Potter. To us it sounds like the denial or nullification of religion. And it will fail, as all other efforts have failed which sought to substitute the self-will of man for the good will of God." The Pittsburgh Christian Advocate asks: "Why do the advocates of humanism, the expounders of this faith, consider it necessary or even desirable to first do away with Christianity before the new form of religion or substitute for religion—as the best informed of them regard it—can be successfully taught and practiced? Even though it be true that in historic Christianity, and in the Christianity of the churches as we see it today, too large emphasis has been put on institution and creed and salvation itself, is it not a simple matter of fact that humanism has a very large place in the New Testament—in the religion of Jesus and the faith of Paul and other Christian characters? Has not the Bible won its place by reason of its emphasis on the meaning and worth of human life? Has not the God revealed in Christ shown himself the Friend of men? How large a place would the humanism now in the world have gained apart from Christianity?"

California Rabbi Says Judaism Must Change

In his farewell address to his congregation at the Temple Emanu El, Los Angeles, Cal., Rabbi Herman Lissauer declared that "the synagogue of the future must be built for youth." Rabbi Lissauer has been a leader of the young people among the Jews, being in charge of the work among Jewish students on the campus of the University of California. "The new generation of Israel," he said, "will take something of the civilization of its day, just as the old Judaism took of the days gone."

Dr. Aked Honored at Anniversary Dinner

Rev. C. F. Aked, minister at All Souls' church, Los Angeles, was given a dinner by his congregation, early this month, in honor of the 43d anniversary of his entering the ministry.

Head of Washington Y Retires After Long Service

W. K. Cooper, who has held the position of general secretary of the Y. M. C. A. of Washington, D. C., for 21 years, has resigned. Mr. Cooper has been a prominent leader in Y activities in America through this period of service. He has for

British Table Talk

London, October 8.

IT IS 86 years since Chalmers, with one-third of the members of the general assembly of the Church of Scotland, walked out to form the Free church. Tomorrow the members of the two assemblies of the Established and the United Free churches which were separated in 1843, will leave their halls and march in procession to St. Giles, where they will unite to take the Lord's supper together. They will not forget the brave men who, for the sake of the crown-rights of the Redeemer, were ready to go out into the wilderness. Much has been learned in Scotland since 1843. Now for 22 years on both sides there have been men of patience and faith, seeking to end the days of division with all the waste it involves. They have worked so well that there is now to be one great kirk in Scotland. The result will be an experiment in churchmanship which will be watched in other lands. The problem of the relation between church and state is one which can be solved in more ways than one. The Scottish kirk will set out to be at once national and free. The spiritual authority of the church is secured, and at the same time there is a national recognition of religion. How these two conditions have been secured, students of the articles of reunion will discover. Scotland has its own traditions. It has been a land of many divisions, because its sons have taken their faith very seriously; but beneath the divisions there has been a deep underlying unity; and this has now found expression.

The Reunited Kirk

* * *

Two Leaders Are Honored

Yesterday the city of Edinburgh did honor to Dr. White and to Principal Martin, the two outstanding leaders, by conferring on them the freedom of the city. Tomorrow, Wednesday, will be a great day in Scottish history. The duke of York will be the commissioner of the crown; his presence is interpreted as a "symbol of the pledge between the two supreme powers, the church and the state, that together they will labor for the progress and the welfare of the Scottish people." If the hopes of these churches are fulfilled, there will be a kirk in Scotland, "national, comprehensive, presbyterian, evangelical, catholic, free and inclusive of different types of religious thought." That would be a gain to compensate for the long years of separation.

* * *

The Churches And Peace

A determined effort more effectively to mobilize the Christian churches in a campaign for the abolition of war is being made by an interdenominational group with which are associated men like Rev. H. R. L. Sheppard, dean of Canterbury, Canon McCormick of St. Martin's in the Fields, Rev. A. D. Belden of Whitefields, Dr. Herbert Gray, Rev. Hugh Martin of the Student movement, and Dr. Henry T. Hodgkin. It will be inaugurated by a London meeting on Tuesday, Oct. 22, at the Central hall, Westminster, at which "Dick" Sheppard had promised to be the chief speaker. But although his health will not allow him to keep the engagement, there will be a strong platform, for speakers on the subject of "Christ and Peace" will include Mr. Sheppard's predecessor at the deanery, Dr. Bell, now bishop of Chichester; Miss Margaret Bondfield, mini-

(*Continued on next page*)

IF I HAD ONLY ONE SERMON TO PREACH ON

IMMORTALITY

Edited by William L. Stidger

"What would you say if you had just one sermon to preach on Immortality?" was asked of twenty-three of the world's greatest preachers. Each has contributed a sermon containing the substance of his faith. Protestant, Catholic, Jew, of both liberal and conservative leanings, are included. Jefferso McConnell, Cadman, Norwood, Royden, Fosdick, Hutton, O'Connell, and Newton are names typical of the importance of the contributors. $2.50

HARPER & BROTHERS ··· *Publishers* ··· NEW YORK

several years been a member of the Federal council's Washington committee.

Dr. Breasted Gets Medal As Scientist

Dr. James H. Breasted, of the Oriental

BRITISH TABLE TALK

(*Continued from preceding page*)

ter of labor; Rev. Leyton Richards, of Carr's Lane, Birmingham; the marquis of Tavistock, and others. The meeting will have its picturesque side, for it will be preceded by a service of intercession at St. Martin's in the Fields, after which clergy in the robes will go in procession to Westminster, accompanied by members of certain guilds and societies, which will be specially welcomed, I gather, if they possess banners. The arrangements for this procession will be in the hands of a young clergyman, Rev. Paul Gliddon, of St. Hilda's, Oxted, who, while still a layman, was a C. O. during the war, and later did some very useful work in connection with the Fellowship of reconciliation in bringing parties together during the darkest days of the Irish troubles of the "Black and Tan" period. While this meeting will be confined in its appeal mainly to London and the home counties, it is intended that it shall be the first of a series of big meetings all over the country to urge members of all the Christian churches unitedly to add their moral and spiritual strength to the present movements for world peace.

* * *

And So Forth

A memorial tablet by Mr. Allan G. Wyon to the memory of the two Pitts has been erected in the parish church at Hayes. The younger Pitt was born at Hayes Place, and both father and son worshiped in the church. The marble tablet bears the inscription: "The minds that thought for England's weal." American readers will not forget the earl of Chatham and his great son. . . . There will be a small minority in Scotland; they will constitute the general assembly of the Continuing United Free Church of Scotland. Rev. James Barr, M. P., will be the first moderator; it is unlikely that there will be more than 31 congregations in the new kirk. . . . Professor Gilbert Murray, in speaking to a representative of the Christian World upon the relation between the churches and the league of nations, said: "We are living in a time of moral chaos, and many of our standards are being broken. Our young people do not know what to believe or do. I believe that this work for a stable world order, based on peace and international justice, gives a kind of central purpose of life. Some people will say it is just the same as the Christian spirit." . . . For more than 29 years Rev. Carey Bonner has been secretary of the Sunday school union. Many tributes have been paid to his services now that he has retired on reaching 70 years of age. Among the many debts which the Sunday school world owes to him, the marked improvement in recent years in its hymnary has a place; Mr. Bonner has marked gifts as a musician, to the great advantage of the society.

EDWARD SHILLITO.

Contains 475 musical numbers including a choice selection of new hymns. Bound in cloth for beauty and long service. Price per hundred, $100.00 not prepaid.

NO other Hymn Book has ever been compiled on as comprehensive and authentic, yet as simple a plan as this:—research among thousands of Pastors, Churches and Organists.

...VOICES SUPREME FAITH IN THE MUSICAL TASTE OF CHURCH PEOPLE....

Inter-Church Hymnal re-establishes church music in proper relation to Worship and is a great inspiration to increased congregational singing. The result of a lifetime of study by Mr. Frank A. Morgan, the compiler, prominently identified with musical activities for many years. His research and analysis of the musical programs of churches of all denominations revealed the hymns and tunes sung oftenest and repeated most and confirmed popular taste by the discovery that these hymns breathed the noblest Christian sentiments and are best musically.

The 650 Fellows and Associate Fellows of The American Guild of Organists, as well as qualified Choir Directors and Pastors, selected and rated the tunes that were musically authentic and singable. The hymns appear in the order of their rating, the large majority set to tunes rated Number 1. All unsingable tunes rigidly excluded. Two thousand hymn tunes not included are indexed and rated for reference.

The 475 selected hymns are completely indexed for first lines and titles and for seasons and subjects.

Musical Editor, Katharine Howard Ward, organist of the First M. E. Church, Evanston. Rev. Albert W. Palmer, D. D., Editor in Chief of "Aids to Devotion and Social Service"—an outstanding feature of the book comprising 100 pages including Responsive Readings and Worship Programs. Mail coupon for sample copy.

You are assured prompt and courteous service in sending us your order

Biglow and Main, Inc.

HYMN BOOK PUBLISHERS SINCE 1867

5709 WEST LAKE STREET

CHICAGO

BIGLOW AND MAIN, Inc. Dept. C.C 5709 W. Lake St., Chicago, Ill.
Please send me a returnable sample copy of Inter-Church Hymnal, the embodiment of Supreme Faith in the Musical Taste of the Churches.

Name.....

Address.....

City.....*State*.....

My Pastor's name is / *My Superintendent's name* }.....

institute of the University of Chicago, has been presented by the Chicago Geographic society with their gold medal "for eminent achievements in recovering the lost civilizations of the ancient near east." The Oriental institute now has six expeditions working in Egypt, Palestine, Assyria and the Hittite country of Asia Minor.

Dr. Ewers 20 Years at Pittsburgh Church of Disciples

The East End Christian church, Pittsburgh, recently celebrated the 20th anniversary of the pastorate of Rev. John R. Ewers. Dr. Ewers, a graduate of the divinity school of the University of Chicago in 1905, spent four years in Youngstown, O., and was then called to the East End church, which had then only 278 members. Under Dr. Ewers' leadership 1,943 persons have come into the church—the congregation now numbering 1,200 members; a beautiful half-million dollar building has been erected, and a program commanding the attention and respect of the community has been developed. Dr. Ewers has strongly emphasized church unity, and ten years ago the church officially adopted an open membership standard. This liberal attitude has attracted to it many of the city's leading men and women. In meeting present day needs, a director of religious education, Mrs. A. L. Chubb, has recently been engaged to carry forward an enlarged and more varied program for the youth of the church. Three years ago the University of Pittsburgh, recognizing Dr. Ewers' value to the community, conferred upon him the doctor of divinity degree.

Northfield Schools Will Attempt To Raise Three Million

Three trustees of the Northfield schools, of East Northfield, Mass., have offered to pay the expenses of a campaign to raise a permanent capital fund of three million dollars. The offer was accepted and a campaign committee has been appointed consisting of John L. Grandin of Boston, Stephen Baker of New York, W. W. Fry of Philadelphia, F. S. Beveridge of Hartford and Pres. Elliott Speer of Northfield. The fund, if raised, will be used to increase teachers' salaries and to provide a permanent teachers' fund.

Catholic-Protestant-Jew Seminar at Harvard

A seminar on the relation of Catholics, Jews and Protestants will be held at Harvard university, Nov. 12, 13 under the auspices of the Calvert Round Table of Boston, a club of laymen of various faiths. Pres. A. Lawrence Lowell asked that the seminar be held at the university.

U. of C. Autumn Preachers

The following is the list of university preachers at the University of Chicago during the autumn months: Oct. 27, Rev. Bernard I. Bell; Nov. 3, Dean Charles W. Gilkey; Nov. 10, Dr. Robert E. Speer; Nov. 17 and 24, Rev. Lynn Harold Hough; Dec. 1, Dr. Gilkey; Dec. 8, Pres. A. W. Beaven. Dec. 15 is convocation Sunday, at which time Rev. A. W. Palmer, newly elected head of Chicago theological seminary, will speak.

Author of "Twice-Born Men" Dies

Harold Begbie, who won fame many years ago by the publication of his "clinic in regeneration," "Twice-Born Men," and later well known for his "A Gentleman With a Duster," died in London Oct. 8 at the age of 58 years.

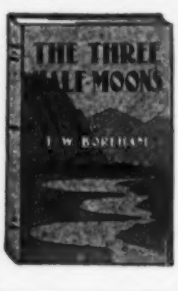
Cincinnati Lutherans Plan Luther Catechism Anniversary

The quadricentenary of the publication of Luther's catechism will be celebrated in Cincinnati on Oct. 27, in Music hall. Rev. Paul Lindemann, of St. Paul, Minn., will deliver the principal address.

Episcopal Leader Condemns Mill Conditions in Marion, N. C.

Rev. W. B. Spofford, executive secretary of the Church league for industrial democracy, one of two representatives of the commission on church and social service of the Federal council who were sent to

ABINGDON BOOKS



THE THREE HALF-MOONS
And Other Essays By F. W. Boreham

A group of essays that are interpretations of life by one who has peculiar gifts of analysis and understanding. Net, $1.75, postpaid.

THEM HE ALSO CALLED
By Bishop William Fraser McDowell

Lectures delivered at the University of Illinois, involving the study of religion, citizenship, education, literature, commerce, industry, science, and world interest. Net, $1.00, postpaid.

PRAY! A Manual on Prayer
By Bishop Charles Edward Locke

This is not a collection of prayers but a discussion of prayer from many angles; while each chapter is introduced by two or three brief prayers by some of Bishop Locke's colleagues and several laymen. Net, $1.00, postpaid.

RESTLESSNESS AND REALITY
By Bishop George A. Miller

An effective exposition of practical mysticism. In the several short chapters there are many suggestions how to get beyond and above obvious influences and the transient to the inner Reality. Net, $1.00, postpaid.

BASIC BELIEFS
An Introduction to Christian Doctrine

By H. Maldwyn Hughes

Dr. Hughes holds to the conviction that whatever changes of form and statement may have necessitated, the foundation truths of evangelical theology remain unshaken.

Net, $1.50, postpaid.

RIGHTLY DIVIDING THE WORD
By J. Newton Davies

A thorough examination of the important words used by Paul with a view to bringing out their inner meaning as well as their significance for modern life. Net, $2.00, postpaid.

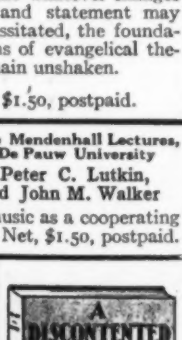
WORSHIP IN MUSIC
The Mendenhall Lectures, De Pauw University

By Bishop Edwin H. Hughes, Robert G. McCutchan, Peter C. Lutkin, Earl Enyeart Harper, Carl F. Price, Karl P. Harrington and John M. Walker

These lectures constitute a careful survey of the question of music as a cooperating agency and influence in worship. Net, $1.50, postpaid.

A DISCONTENTED OPTIMIST
Ten Sermons By M. S. Rice

There are a distinctness of quality, a forcefulness of appeal, a directness of approach, and a fervor of faith about these sermons that affix the stamp of the unusual to them. Net, $1.25, postpaid.



THE RENAISSANCE OF JESUS
By George Tolover Tolson

Professor Tolson believes that the message that Jesus has for this day and generation "is of such urgency that nothing must be left in the way of its being thoroughly understood and fully appreciated." Net, $2.00, postpaid.

At the Better Bookshops

THE ABINGDON PRESS

NEW YORK.....150 Fifth Ave.
BOSTON..581 Boylston St. (Cop.Sq.)
DETROIT.....25 Elizabeth St., East
CINCINNATI.....420 Plum St.
PITTSBURGH.....105 Fifth Ave.
KANSAS CITY.....1121 McGee St.
CHICAGO.....740 Rush St.
SAN FRANCISCO..7 City Hall Ave.
PORTLAND, ORE.....69 Broadway

Marion, N. C., to investigate conditions in the mills there, reported to the commission that he had never seen "worse conditions than there are in Marion with respect to hours, wages, and living." He reported that, in his opinion, the Marion factories were not typical of southern mills. "And I never saw a more hard-boiled bunch of employers," he added, "than those in Marion. I think the only way the workers are ever going to get any justice is by having a strong organization, and I think the churches ought to support the efforts being made toward that organization by the American federation of labor."

Rev. Elmer Schmuck Is Bishop-Elect of Wyoming

Rev. Elmer N. Schmuck, general secretary of the field department of the National council of the Episcopal church, is the bishop-elect of Wyoming. Dr. Schmuck's last charge before becoming general secretary was at St. Mark's church, Denver.

Wooster, O., Presbyterians Dedicate New Home

Two weeks ago, the new English gothic building of First Presbyterian church, Wooster, O., was dedicated. This historic church is the mother of the College of Wooster. Rev. S. M. F. Nesbitt is the present pastor.

Conference on Christian Unity in Cincinnati

A conference on Christian unity was held at Trnity Methodist church, Cincinnati, Oct. 14-16, addresses being delivered by Dr. Peter Ainslie, Dr. W. R. Funk, Rev. A. W. Fortune, Rev. F. G. Coffin, Dr. John M. Moore and others.

Evangelical Synod Joins Triple Merger

With almost a unanimous vote, the Evangelical Synod of North America, at its general conference meeting in Rochester, N. Y., Oct. 14, approved the merger of its own church, the Reformed Church in the United States, and the United Brethren in Christ. Nothing remains now but to arrange minor details. Ruling bodies of the last two named denominations have already voted in favor of the merger.

International Friendship Meet at Nashville, Tenn.

The annual meeting of the World alliance for international friendship will be held in Nashville, Tenn., Nov. 10-12, the central theme of discussion being "The New Internationalism." Among the speakers scheduled for the meeting are Sec. Ray Lyman Wilbur, Rev. S. Parkes Cadman, Hon. Ruth Bryan Owen, Rev. W. P. Merrill, Rev. Frank T. Woods, bishop of Winchester, and Mr. John G. Edgerton, president of the National association of manufacturers.

Methodist Mission Organization Celebrates Anniversary

The Women's foreign missionary society of the Methodist church is holding meetings throughout the country in anniversary of the 60th anniversary of its organization.

Chicago Churches to Give Luncheon for Students from Other Lands

The Protestant churches of Chicago will again welcome the students from other

IDEAL EDUCATIONAL HYMNALS

Professors of Religious Education Commend These Books for Church, Young People and Junior Schools

AMERICAN CHURCH AND CHURCH SCHOOL HYMNAL compiled and edited by W. E. M. Hackleman, Minister of Worship, Butler University.

AMERICAN JUNIOR CHURCH SCHOOL HYMNAL compiled by Edward R. Bartlett, D. D., Professor of Religious Education, DePauw University, assisted by Dean R. G. McCutchan, Mus. D. DePauw School of Music.

The long experience in religious music and education activities of the editors of these two books, together with the Excell Company's many years of experience in the publishing of hymn books, has made it possible to produce books of such high standards.

It has been said of the AMERICAN CHURCH AND CHURCH SCHOOL HYMNAL, "Ideal from start to finish. Selections and arrangement of hymns and scriptures together with picture studies will greatly increase interest in Bible Study and Worship," and, "This book is a great step forward. The production of this work must have cost much in careful and conscientious preparation. It will raise the tone of worship wherever it is used."

The AMERICAN JUNIOR CHURCH SCHOOL HYMNAL is being found invaluable for church schools as it contains many songs to which Junior leaders never before had access, and which are most suitable for themes around which to plan Junior programs. The picture studies also are of much practical value to leaders. One critic says, "This book should be in the Junior Department of every protestant church in the United States."

Send for Examination Copy

E. O. EXCELL COMPANY 410 S. Michigan Ave. CHICAGO, ILLINOIS
ESTABLISHED 1878

THREE OCTOBER BOOKS

THE REUNION OF CHRISTENDOM

A SURVEY OF THE PRESENT POSITION

edited by Sir James Marchant $3.00

Is reunion desirable?
Is it probable?
Is it possible?

Thirteen honest answers to these questions by

CARDINAL BOURNE
for the Roman Catholic Church
ARCHBISHOP GERMANOS
for the Eastern Orthodox Church
OTTO DIBELIUS
for the Protestant Churches of Germany
ARCHBISHOP SÖDERBLOM
for the Church of Sweden
THE BISHOP OF WINCHESTER
for the Church of England
ALFRED E. GARVIE
for the Free Churches in England
J. SCOTT LIDGETT
for the Wesleyan Methodist Church
ALEXANDER MARTIN
for the Churches of Scotland
WILLIAM ADAMS BROWN
for the Churches of America
BISHOP MANNING
for the Protestant Episcopal Church
T. ALBERT MOORE
for the United Church of Canada
VEDENAYAKAN AZARIAH
for the Anglican Church in India
W. E. ORCHARD
"A Vision of the Reunited Church"

TRUTHS TO LIVE BY

by J. Elliot Ross $2.00

Introduction by Glenn Frank

Father Ross has devoted most of his priestly life to the religious interests of students in secular universities, notably at the University of Texas and Columbia University. He considers the fundamentals of religion, writing to those who find it hard, in this "age of science," to have any religious faith. "Father Ross . . . is neither flippant with the faithless nor fanatic in the statement of his faith. He is deeply concerned with the intrinsic rather than the incidental aspects of religion."

GLENN FRANK

ROBBING YOUTH OF ITS RELIGION

by James F. Halliday $2.00

Former Senator Wadsworth says: "This spiritual autobiography paints the picture of youth, exposes the dangers which surround it, and lays the blame where it belongs. It is controversial. Why shouldn't it be? It deals with the most vital problems of life."

HENRY HOLT & CO., INC.
One Park Avenue New York

countries who are now studying in Chicago, at a luncheon to be held at the Hotel LaSalle Nov. 22. This is the fifth such dinner to be given. Pres. Robert M. Hutchins, of the University of Chicago, will be the chief speaker. Those persons wishing to attend should get in touch with the Chicago church federation, 77 W. Washington street, under whose auspices the dinner is being arranged.

Basil Mathews May Serve as Mission Publicity Head

At the suggestion of the International Missionary council, Basil Mathews, author of "Roads to the City of God" and

Special Correspondence from Canada

Winnipeg, October 7.

THE Canadian government has at last bowed to the force of public opinion among the better class of citizens. An announcement has been made by the prime minister that the continued granting of clearance papers to boats carrying liquor to United States ports no longer has the approval of the government. The department of justice, however, declares that no administrative act stopping the practice would be valid, seeing that there is no power vested in the government to make such discrimination. The new policy can be based only on new legislation, and the government promises to introduce legislation to enable them to carry into effect such a policy. Should the enactment of the new law be made a matter of confidence in the government the passage of the law is assured; but should the government decide to leave the matter to the free judgment of the legislature, prediction of the outcome is doubtful. It is not easy, however, to discover grounds on which the national government, having come to the conclusion that the adoption of the new policy is required by considerations of state and of international comity, would leave the legislature without a decisive lead in regard to the proposed law. But the pressure which has been felt by the government must now be brought to bear on members of the house of commons and still more on the senators who are selected expressly as safeguards of vested interests against clamor on the part of the public.

Rum Running to Be Checked

* * *

A Spiritual Modernist

Toronto welcomed to one of her most influential pulpits a distinguished Congregational minister from England in the person of Rev. Harold Brierly of Bournemouth. He released many gusts of warm fresh air which drove away any clouds of ecclesiastical vaguensss. Living issues were presented as inescapable, and their significance was shown with ability and persuasiveness. Very interesting was his declared conviction that no religion can survive outside the Roman communion unless, within the next 20 years, it accepts without reservation the belief that all truth is one, removing the reservation in favor of some phases of belief as based on revelation. All knowledge must be regarded as revelation, and therefore as sharing in the authority of what has been regarded as scriptural teaching. This makes the tradition of the church not less valuable, but more so by relating it to the total life of the spirit as this is realized in science and art, morals and philosophy. Not less striking was the loyalty to history which could yet be critical. The claim of the Catholic school that Pauline Christianity was profoundly sacramentarian in the sense claimed by the teachers of the Catholic revival, was frankly admitted as valid; but the conclusion that this settles the question was denied. Rather the fact seems to be that Paul stripped from the Christian gospel the garments of Judaism only to clothe it anew in the robes of orientalism. This of course still leaves the modern spirit free to appreciate the abiding values of Judaism and orientalism; neither of them being rejected or accepted as of permanent worth as the outcome of appeal to prejudice.

* * *

Student Religion

The conferences of the Student Christian movement have brought to the surface some interesting currents. The organization of religious life among students, which in the United States is still directed by the Y. M. C. A. and the Y. W. C. A., has for a decade been left in Canada to an autonomous student body. Naturally this has served to register the changing moods which have characterized student life since the war. The glorious idealism which marked the men and women of the war period was succeeded by a certain disillusionment and a feeling of futility. Today there is less intellectual restlessness, less critical study of existing institutions, but a greater concern for personal responsibility in relation to great issues. Dr. Herbert Gray of the British Student movement extended his visits to American colleges to those north of the international frontier. One difficult adjustment yet remains to be completed—that between the Student Volunteer movement and the Student Christian movement. The former is mainly directed from New York and is largely controlled by representatives of church boards. Under the leadership of the last ten years it has shown, until recently, little disposition to trust the autonomous life of the student movement. Nor can it be denied that, from the authoritarian point of view, misgiving was justified now and then. But the leaders in the student movement are all of them active churchmen and churchwomen, while some of them are ordained ministers of the church. The various representatives of the churches who attended the student conferences preceding the opening of the colleges were unanimous that there is now no justification for any aloofness. What Mr. Brierly called "educated evangelicalism" is quite safe without church control. During the few years of college life students have special interests and live in a peculiar community. If new life is ever to enrich the churches there must be perfect freedom for them to express themselves in experimental thinking

(*Continued on next page*)

other volumes, will probably devote three years to the preparation of literature which shall enlist the interest of youth of all lands in the worldwide Christian movement.

CANADIAN CORRESPONDENCE

(*Continued from preceding page*)

and living. Undue enthusiasm finds plenty of corrective in church routines. Any effort to control student life and thought by church authority must be futile and hurtful to religion. On the other hand, intimate association with student groups on the part of ministers, so trained as to be able to meet with students on the level in frank discussion of new viewpoints, provides a means by which the rich vigor of shock troops is felt by the whole church body, while what is vital in the institution makes its contribution to the student fellowships. Complete student government of the movement is assured, while cordial fellowship with church groups through advisory bodies is also fostered. The representatives of the various communions found themselves in agreement that there must be some provision for perfectly free and spontaneous expression of student life and they are assured that this is being achieved without peril to historic churches.

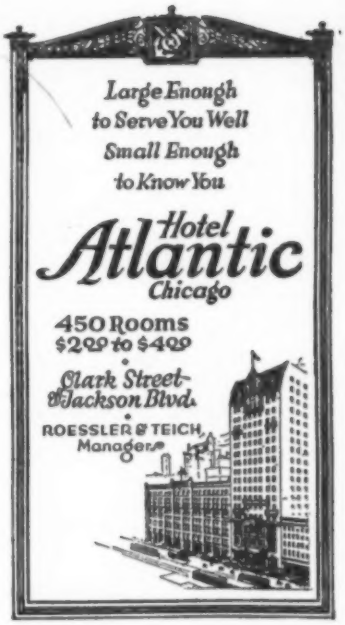
ERNEST THOMAS.

Aimee McPherson Charged with Misappropriation of Funds

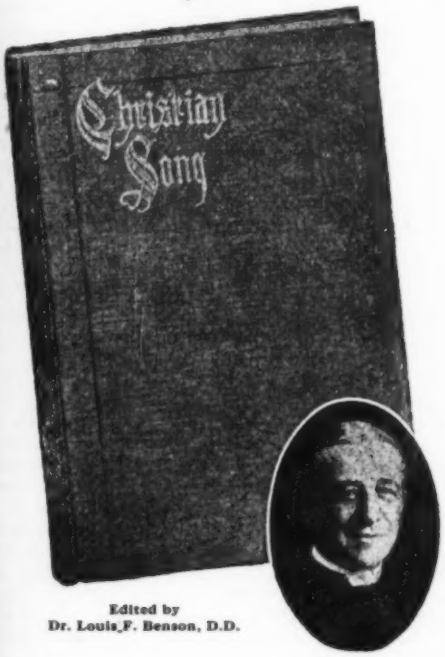
Mrs. Aimee Semple McPherson, California evangelist, has recently been the focal point of two investigations, reports the Chicago Post. Affidavits filed by five pastors of her churches accused Mrs. McPherson of misappropriating church funds. One of the complaining pastors was Rev. John Goben, former executive of Angelus temple. Of his attacks upon her honesty, Mrs. McPherson said: "Dr. Goben's statements are merely an effort at reprisal because I fired him." Dr. Goben said he had hired private detectives to watch the evangelist, and insists that investigation will show his charges fully justified.

Evanston Church to Entertain Conference on Public Welfare

The Illinois conference on public welfare, to be held at First Methodist church, Evanston, Ill., Oct. 28-31, will have on its list of speakers Gov. Louis L. Emmerson, Rev. Frederick Siedenburg, William S. Reynolds, Dr. Herman M. Adler, Sopho-



A Hymn Book Without a Peer



Edited by
Dr. Louis F. Benson, D.D.

Christian Song

Published by

The Presbyterian Board of Christian Education
Philadelphia, Pa.

A BOOK OF RARE BEAUTY, the finest flower of a life devoted to the study of hymnology in all its phases—its poetry, its musical setting, and its adaptability to the use of the modern congregation.

It has been used since the date of its publication by Dayton Westminster, famous for its choir, and by many other churches of outstanding prominence.

The hymns and tunes have been carefully chosen. Their inclusion in the hymnal depended upon their meeting successfully the test of reverence, spiritual reality, wholesomeness, lyrical beauty and cheerfulness.

"Each hymn," so writes the author, "is dealt with after its kind. If it is sentimental, as most good songs are it is set to a melody that conveys the sentiment." There are neither flippant nor dull tunes in the book. On the other hand the best available in Welsh, English, German, French, and American hymnody was collected and combined with much new material.

"Christian Song" is adapted for use in schools and colleges. It reflects the idealism, moral passion, and spiritual aspiration of the young. Its melodious tunes and beautiful verses will heighten the admiration of students for hymnological literature.

$1.75 each; $1.35 each, in quantities, plus transportation

The Presbyterian Book Stores

THE PRESBYTERIAN BOARD OF CHRISTIAN EDUCATION
(The Westminster Press)

HEADQUARTERS, PHILADELPHIA, WITHERSPOON BUILDING

NEW YORK, 156 Fifth Avenue — **NASHVILLE, 711 Church Street**
CHICAGO, 216 S. Wabash Avenue — **ST. LOUIS, 914 Pine Street**
PITTSBURGH, Granite Building — **SAN FRANCISCO, 234 McAllister Street**

PRESBYTERIAN BOARD OF CHRISTIAN EDUCATION:
Please send a returnable copy of Christian Song for examination.
Name.....
St. Add.....
City and State.....
Church.....(Chr. C.)

Confirm Your Faith!

Answer the Challenge that is offered to you in

THE TWILIGHT OF CHRISTIANITY

BY HARRY ELMER BARNES

Is it true, as Professor Barnes says, that "supernatural religion has been more harmful in its influences upon sex and the family than upon any other set of human practices and institutions"?

Here are some of the other charges you must refute:

"The very pivot of our present materialistic economic order, with its primary interest in pecuniary profits, is an outgrowth of modern Christian ethics."

"The conventional Christian life-reaction pattern is a compound of a sense of inferiority, guilt, inadequacy, sinfulness, solemnity, self-doubting, and self-denial."

"The Bible is completely inexplicable on the hypothesis of divine authorship."

Christianity has "evil effects on modern journalism," "deleterious effects upon education," "truly appalling" effects on mental and nervous diseases.

Every page cries for an answer. If the world agreed with this writer, Christianity would die tomorrow.

Professor Barnes admits of no compromise between science and religion. His book is not merely more criticism of the Bible—it is a complete, sweeping and profound indictment of everything for which organized Christianity stands.

$3.00

At all Bookstores

..THE VANGUARD PRESS

100 Fifth Avenue New York City

nisba Breckenridge and the head of the state department of public welfare, Rodney H. Brandon.

Special Correspondence from Chicago

Chicago, October 12.

LAST night I listened, via radio, to Mr. J. Ramsay MacDonald's address before the Council on foreign relations at the dinner of that organization given in his honor in New York. Nothing I have heard has so impressed upon me the desperate, almost terrible, earnestness with which many of the world's most responsible statesmen are grappling with the problems of war and peace. The dreadful urgency which they feel vibrated in the words of Britain's prime minister. This dramatic visit, and the face to face conversations of President Hoover and Mr. MacDonald have, unquestionably, enormously advanced the cause of international good will and understanding upon which alone peace can be built. But I wonder how widely it is known that this visit was brought about very largely through the efforts of a foreign newspaper correspondent. It was in the mind of Edward Price Bell, veteran correspondent of the Chicago Daily News, that the idea had its birth. I recall a memorable night, perhaps two years ago, at the Quadrangle club when Mr. Bell spoke informally to the members of the club about the Anglo-American situation. The relations between the two countries were bad and seemed to be getting worse. Mutual bickerings, distrust and ill will were much in evidence. The situation, in Mr. Bell's mind, was filled with menace. Something needed to be done, and it was given to him to do it. Going to London last March, he set himself deliberately to clear up misunderstandings and improve the feeling between the two countries. Finally he "sold" the idea of the now consummated visit, first to premier W. L. Mackenzie King, of Canada, then to Mr. MacDonald. Everybody knows the rest. But the part played by Edward Price Bell ought not to be forgotten; and the high sense of responsibility displayed by him and the paper he represents, the Chicago Daily News, deserves hearty tribute.

A Journalistic Ambassador

* * *

Shake-Up in the Rock River Conference

According to those who keep track of such things, the new list of appointments in the Rock River conference, read by Bishop Edwin Holt Hughes on the closing day, Oct. 7, represents the biggest shake-up in years. As I look over the list it seems as if almost everybody has been moved. Three of the five districts have new superintendents. Rev. Aubrey S. Moore, formerly pastor of Covenant church, Evanston, succeeds Rev. J. Hastie Odgers as superintendent of the Chicago northern district; Rev. Frank W. Barnum of Rogers Park succeeds Rev. E. G. Schutz as superintendent of the Chicago southern district; and Rev. W. L. Collins, pastor of Embury church, Freeport, succeeds Rev. C. K. Carpenter as superintendent of the Rockford district. Eleven candidates were ordained to the ministry, one of them being a woman, and two deaconesses were consecrated. Two resolutions passed by the conference greatly annoyed our super-patriotic press, as evidenced by editorial comment. One was a resolution asking that compulsory military training be abolished in colleges and universities, and that all military training be abolished in high schools. The other was a resolution urging that California grant an unconditional pardon to Mooney and Billings who were sentenced to life imprisonment for bombing a preparedness parade in 1915. The judge, the prosecuting attorney and jurors were commended in the resolution for their statements that Mooney and Billings are the victims of a miscarriage of justice. The proposal to organize a state council of churches was approved.

Ramsay MacDonald Pays Tribute to Church as Peace Champion

While Premier Ramsay MacDonald

* * *

Religion and Play As Curbs to Crime

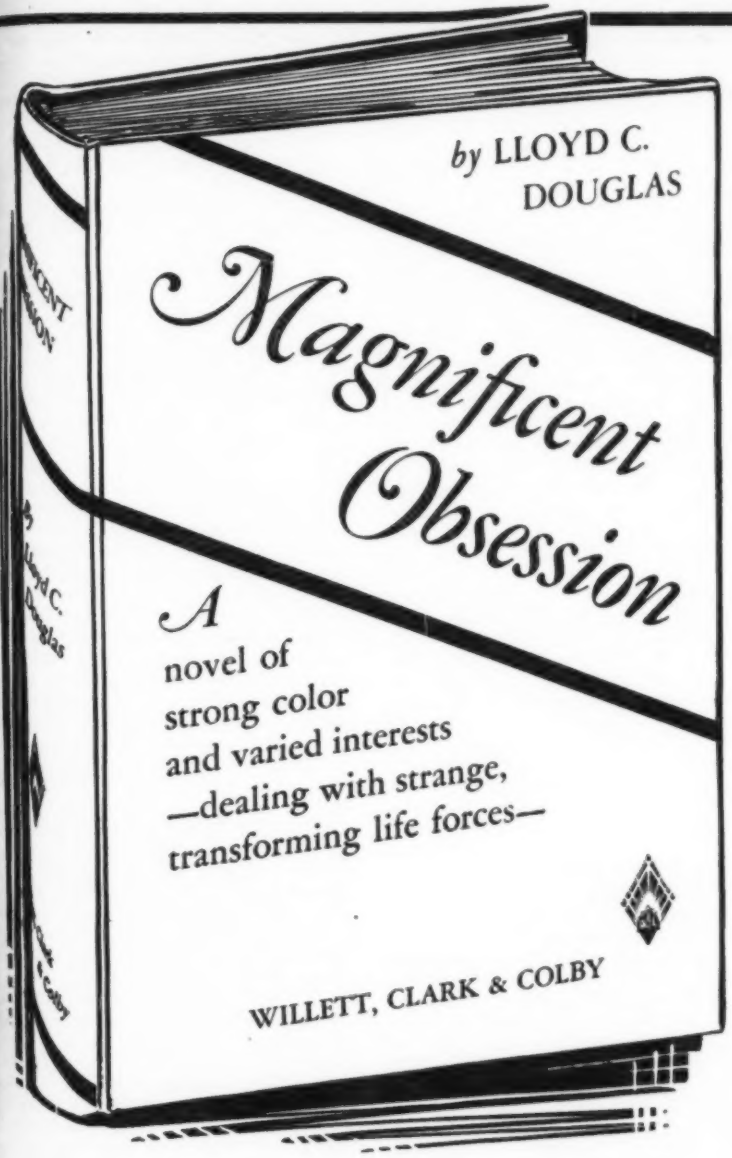
"Teach the ten commandments and provide playgrounds!"—so one might summarize the counsel of Frank J. Loesch, veteran crime fighter, as given in reply to a question as to how the increase of crime among the young might be curbed. Mr. Loesch, 76 year old president of the crime commission, member of President Hoover's crime commission, first assistant state's attorney, and a devoted public servant, was speaking before the first session of a course on "The Technique of Citizenship" being conducted by the City club. "Nine-tenths of our crime in Chicago is due primarily to poverty and poor environment," said Mr. Loesch. "If we had playgrounds every four blocks in the city's congested areas it would practically wipe out our potential gangs and crime. Even as it is, I believe our parks and playgrounds have saved the city. Life would be unlivable without them."

* * *

And So Forth

Western Theological seminary (Episcopal), after a lapse of nearly six years, will resume its sessions next Monday in the partially completed new buildings erected at a cost of $750,000 on the campus of Northwestern university, Evanston. . . . The Chicago council of religious education is planning for a city-wide tournament in religious drama in which probably more than 100 churches will participate during January and February. . . . Bishop Charles P. Anderson, of the Episcopal diocese of Chicago, was the preacher at the opening meeting of the Sunday Evening club in Orchestra hall last Sunday evening. Clifford W. Barnes, president and founder of the club, which now begins its 23rd season, has just returned from Europe, and announces that the speakers this year will include representative leaders of all denominations, several distinguished men from abroad and eminent American preachers, including a notable group of younger men.

CHARLES T. HOLMAN.


by LLOYD C. DOUGLAS
Magnificent Obsession
A novel of strong color and varied interests —dealing with strange, transforming life forces—
WILLETT, CLARK & COLBY

An amazing story of the discovery of the key to all achievement. Young Merrick found it in an old coded diary. He deciphered it—scoffed at it—tried it—and the golden door of attainment swung open . . . . . You will find yourself trying it too! $2.50

Willett, Clark & Colby
440 S. Dearborn St., Chicago
200 Fifth Ave., New York

A novel by

Lloyd C. Douglas

Spirit of adventure —glow of a fine love quest

Within the first third of the book you come to this

"I wonder what was on that page."

He laughed. "That was what Hudson wanted to know. Now it's your question—and mine." He gripped her arm in strong fingers. "And—no matter how stiffly we revolt against this thing, we're sure to be sneaking back to it."

She nodded without looking up. "It's likely to make us as nutty as he was!"

Bobby strolled to the window . . . "I can't afford to dabble in such stuff! You can go into it if you want to! I'm out!"

Nancy's voice was husky.

"You'll not be able to get away from it! You're too far in! It's got you! . . . A form of insanity, maybe; but you may as well come along—first as last!"

AT BOOKSTORES
or from the PUBLISHERS

CITIZENSHIP
FROM THE
CHRISTIAN VIEWPOINT

Civic Duties, Government, Law and Its Enforcement;
Crime, Public Opinion and Christian Society

Studies for
Churches, Clubs and other Community Groups
Prepared by Leaders in Civic and Religious Fields

Published monthly in
THE INSTITUTE
Full Course—9 numbers—75 cents
The American Institute of Sacred Literature
The University of Chicago
Dept. 365 Chicago, Ill.

Church Furniture
Pews, Pulpits, Chancel Furniture
Sunday School Seating
American Seating Company
14 East Jackson Blvd., Chicago

Do You Need Stationery?
WE CAN PRINT FOR YOU
500 LETTERHEADS and ENVELOPES COMMERCIAL SIZE for $5
[MONEY REFUNDED IF WORK IS NOT SATISFACTORY. WE PAY POSTAGE]
The S. & P. Printing Co.
4150 Cottage Grove Ave., Chicago, Ill.

The subject of
HUMANISM
is to the front

Here are some recent books on the subject

Signs of These Times
By Willard L. Sperry ($2.00)
Humanism and Christianity
By Francis J. McConnell ($1.75)
Christian Humanism
By Russell H. Stafford ($2.00)
The Humanism of Jesus
By R. H. L. Shepard ($2.00)
Evangelical Humanism
By Lynn Harold Hough ($1.50)
Humanist Sermons
Edited by C. W. Reese ($2.50)

WE CAN SUPPLY

Christian Century Book Service
440 S. Dearborn St., Chicago

was in New York city, during his recent visit to the United States, he was called upon by a delegation of ministers, led by Bishop McConnell, Dr. S. Parkes Cadman and Stanley High. To the addresses in behalf of the organizations which these leaders represented, Mr. MacDonald replied, and said: "In the last analysis it will be the church that will back up our peace efforts more than any one group. There

Special Correspondence from Japan

New York City, October 12.

IN HIS new capacity as head of the Tokyo social bureau, a position he rejected at a salary of Y18,000 ($9,000) and then accepted as a bit of social service without compensation, Kagawa finds himself able to become an inspector of tenement houses and sanitation, then return to his office and institute changes in living conditions for Tokyo's masses which can but react constructively upon the moral and social lives of the underprivileged. One sees him now suggesting an American pulley wash line in place of the inadequate and unsightly bamboo poles the Japanese have used for centuries. Again he makes possible the piping of city water to second floor flats to give housewives a little easier day's work. And here again we find him inspecting the condition of floors and what lies under the floors of the city's day nurseries and kindergartens. For his mighty task Kagawa has at his disposal an annual budget of Y800,000 ($400,000), 800 employes, and the supervision of 140 institutions for social improvement. Here is Christianity with spirit and power to seek and save the lost of Japan.

Kagawa Inspects Garbage Boxes

* * *

Kingdom of God Movement Broadens Its Scope

Some there were who were troubled lest these new social duties of Kagawa's would handicap him for service in the Kingdom of God movement to which the churches of Japan are bending nation-wide efforts. Rather the contrary, Kagawa is to give but ten days a month to Tokyo for this social work, and even this time is not denied the movement, since there is great advantage in having him available for conference and other services in the capital of the empire. Already one advantage has been discovered in that he is now available as a member of the publishing committee of the Christian Literature society, which is also identifying itself with the Kingdom movement. On Kagawa's personal staff are a dozen of the finest Christian authors and translators in Japan. Associated with him are practically all the independent Christian authors as well. It is his hope that hereafter all Christian literature may be published at the cheapest possible prices and used extensively for evangelistic purposes. With a remarkably small degree of illiteracy, Japan today probably stands first in the world in the desire of its people for solid reading matter. But to be popular a book must be inexpensive. It was to meet this need that Kagawa and the Southern Baptist Publication society determined to put out a million copies of "New Life Through God," a book of 188 pages, to sell at ten sen (5c) each. The first printing of 40,000 was disposed of immediately. Kagawa would like to do that same thing with the many volumes he and his cooperators are now working on in original work and translations—books like "Christ and Society" by Gore, the Moravian volume "Gesta Christi," "Autobiography of Livingstone," "Reports on Copec," "The Proletarian Gospel of Galilee," "Christ at the Round Table," "Romola," etc.

* * *

Marxian Materialism Faces Cooperating Spiritual Forces

The consumption of Marxian literature in Japan seems somewhat on the wane. One wonders if perchance the growing willingness of the empire's religious forces to cooperate in meeting a common foe has had anything to do with this. See now the temperance forces, largely young people who care little for Shinto, Buddhist, or Christian labels, joining together in a mighty lantern-parade demonstration in Tokyo and converging upon the amphitheater at Hibiya park for speeches by representatives of the departments of education, home affairs, and the treasury of the imperial government. Was Professor Pratt right in his prophecy of Buddhist and Christian relationships in the concluding chapter of his "Pilgrimage of Buddhism"?

* * *

And So Forth

Corruption in politics is not an American monopoly; all Japan has been stirred by the exposures of crookedness on the part of one S. Ogawa, minister of railways under the Seiyukai government recently overthrown in favor of the more liberal Minseito party. The occasion for graft seems to have been in connection with the construction of private railway lines not a part of the imperial government railways system. This severe blow to the deposed conservative party, followed more recently by the death of former "Premier Baron General" Tanaka, leaves in an even greater state of disorganization the party held responsible for the long delay in signing the Kellogg peace pact. The present liberal government continues to enjoy wide popular support, and especially in its genuine desire for peace with the other nations of the world, and for disarmament. . . . To those who recall the demand of the American delegates at the Geneva conference that the degree of disarmament agreed upon be such as not to oblige the United States to build up instead of to reduce her armaments, there was humor in the text of the note from Tokyo recently received at Washington and London asking that Anglo-American understandings concerning a parity of naval forces be such as to force none of the other powers to build to compete therewith. That's how the Japanese look at that. . . . Again the Japanese empire has been disappointed in the announcement of a birth in the imperial family. All ears were attuned in anticipation of the radio announcement of a male heir and successor to the throne —but again the verdict was "A princess," the third daughter born to the emperor and empress.

T. T. BRUMBAUGH.

will be problems and plenty of opposition, but we will win through, nevertheless."

Presbyterian Seminary Will Observe Centennial

On Oct. 29 the Presbyterian Theological seminary, Chicago, will celebrate the centennial anniversary of its founding, and on Oct. 31 the new president, Dr. John Timothy Stone, will be installed. In the evening of the 31st is to be held a special missionary session.

Moody Institute Has Record Enrolment

The autumn term of the Moody Bible institute, Chicago, opened with the largest enrolment in both day and evening schools that has been recorded in many years.

Bishop of Winchester is Federal Council Guest

At an anniversary luncheon given by the department of research and education of the Federal council, in New York city on Oct. 29, the bishop of Winchester, Rev. Frank T. Woods, will speak. He is to be the guest of the committee on interchange of speakers, including the World alliance, the Church peace union and the Federal council, at a luncheon on Oct. 28. At the congress of the World alliance for international friendship, held in Nashville early in November, he will also have prominent part.

Bishop Stires on the Blackshear Incident

Bishop E. M. Stires, of the Episcopal diocese of Long Island, has written to James Weldon Johnson, secretary of the National association for the advancement of colored people, regarding the alleged request by Rev. William S. Blackshear that no Negroes take membership in his church, St. Matthew's Episcopal, Brooklyn. In his letter, according to the Churchman, Bishop Stires says he believes "ecclesiastical snobbishness is unchristian," and he adds, "in my judgment, Mr. Blackshear would fully agree with this statement. . . ." He writes further: "In a letter to me he completely denies excluding colored people from St. Matthew's. He further states that he has assured the colored communicants of St. Matthew's of the most cordial attitude on his part and on that of his people, that they are deeply respected and that it is hoped that they will continue to be valued parishioners of St. Matthew's church. He further states that he has expressed the hope that other colored people in that section of Brooklyn would connect themselves with one or the other of the excellent parishes composed of their own people. He confesses that he has given this advice for three reasons: that he and his vestry feel that it is desirable to take that stand as a matter of parish policy; that he feels that such a course would strengthen the two colored parishes, which need and should have the help of their people, and that he also believes that they would inevitably have a much larger opportunity in such parishes for the fullest use of their abilities in parochial activities."

Inauguration of Dr. Brown, New President

Delegates from 34 states, representing 50 colleges and universities, were expected to be present at the inauguration of Dr. Arlo Ayres Brown as president of Drew university at Madison, N. J., Oct. 17. In addition to the formal inauguration the program of the day included the dedication of the new half-million dollar Brothers college building. Two addresses were scheduled for the dedication exercises, by Rev. W. S. Bovard of the Methodist board of education and Pres. John M. Thomas of Rutgers university. At the inaugural exercises, the incoming presi-

NINETEENTH
HOLY LAND TOUR

Conducted by Dr. and Mrs. Ray Allen, April 26 to July 20, 1930. England, Holland, Belgium, France, Germany, Austria, Switzerland, Italy, Greece, Turkey, Egypt, Syria, Palestine. Fine accommodations. Complete, $945 to $1130, Oberammergau included.

Rev. Ray Allen, D. D.
54 Shepard Avenue,
Kenmore, Buffalo, N. Y.

Riverside Drive at 122nd Street, New York City

Printed Sermons by
Harry Emerson Fosdick
Pastor
The Riverside Church
and preacher at the National Religious Radio Services appear regularly in
THE CHURCH MONTHLY
Also Articles on
Church Drama Music, Sculpture, Architecture and other topics

Special Subscription Price During the Present Campaign Two ($2.00) Dollars.
Send for Sample Copy

THE BIBLE THROUGH THE CENTURIES

by Herbert L. Willett

has become at once our leader in Book Service favorites—

because—

it is the work of a scholar of great prestige

it covers the entire field of Bible information

it is written from the point of view of faith in the Scriptures as the Book of Books

it is readable.

$3.00

Your order—cash or credit—will receive prompt attention (We pay postage)

The Christian Century Book Service 440 South Dearborn Street CHICAGO

NELSON
At Your Booksellers
Thomas Nelson & Sons
Publishers New York

American Standard and King James Version
Guaranteed Bindings
BIBLES

dent chose as his theme, "What May We Expect from the Church-controlled College?" The charge to President Brown was delivered by Bishop McConnell, a trustee of the university.

New American Prayer Book Is Published

The long-awaited New Prayer Book was published early this month, according to an announcement of the Morehouse Publishing Co., Milwaukee. The issuance of the book will mark the close of 15 years of work on the revision process. The new book was ratified by the general convention in 1928, and since that time the revision commission has been working on the final details of the edition. The 1928 book replaces that of 1892, which has been in use for 36 years. In a word, the prayer book has been modernized by the elimination of archaic phrases and words, and the substitution of language now in common usage. More recent scientific developments also have caused certain changes. The ten commandments have been abridged, with permissive use, the services of morning and evening prayer revised, the holy communion office has been rearranged, the three baptismal services of the old book combined, a new office for anointing provided, and the service of family prayer enlarged and new prayers added.

The Church and Drama League Of America

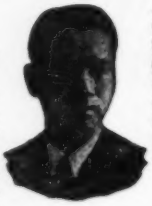
A merger of the three largest national organizations of playgoers into the Church Drama League of America is announced. The new organization begins with 20,800 members. Encouragement for better and more plays, produced professionally and through the little theater and other amateur movements, and encouragement for better motion pictures, will be given everywhere throughout the country. The three organizations which merged were: the Drama League of America, Chicago; American Theater association, New York; Church and Drama association, New York. Rev. S. Parkes Cadman is the president of the new Church and Drama League of America; the honorary president is Hon. John W. Davis; vice presidents are Dr. Cyrus Adler, Rev. Francis P. Duffy, Mrs. John Ferguson, Bishop William T. Manning and Prof. William Lyon Phelps. The purposes of the drama league are stated as follows: "Recognizing the power of the drama to influence human ideals and conduct, this corporation is organized for the purpose of stimulating an extensive and intelligent interest in the drama both as a social force and an educational influence, by developing a wider appreciation of drama as a creative force; by establishing its employment in the pursuit of social and spiritual culture; by supporting and encouraging such plays as may be deemed worthy; and by assisting the work of all individuals and associations seeking the improvement of the drama."

Paulist Choir Dedicates Giant Organ

The Paulist choir, of Chicago, were featured on the program of the service of dedication of what is said to be the largest organ in the world, at the Chicago stadium, on the west side of the city. The service was held Oct. 10.

Church Furniture
Globecraft Shops
Since 1876
Fine church furniture, moderately priced. Tell us your needs. Before you buy—compare!
Globe Furniture Mfg. Co.
19 PARK PLACE NORTHVILLE, MICH.

Who is Kagawa?



He is the outstanding Japanese Christian in Asia. What has he done? Preached in the streets, lived in the slums, built schools and now is conducting his "Million Souls for Jesus" campaign.

It belongs to the literature both of power and knowledge; it might be called wisdom literature.—GALEN M. FISHER, *Executive Secretary, Institute of Social and Religious Research.*

LOVE THE LAW OF LIFE
BY TOYOHIKO KAGAWA—THE GANDHI OF JAPAN

Every Christian should read his book for its inspirational message and its profound philosophy. It is a challenge to try the Way of Love. Kagawa's first book went through 180 editions in Japan; now he has written for English readers his views of life and the world.

THE JOHN C. WINSTON COMPANY
PHILADELPHIA

At all bookstores. $2.00

CHRISTIANCENTURYBOOKSERVICECHRISTIANCENTURYBOOKSERVICECHRI

Are you taking advantage of our

Participating Coupons?

Christian Century BOOK SERVICE

These are sent to you as a participator in the volume of our business. You pay the advertised price of each book, but you become the owner of Participating Coupons—with their own book buying power.

Send your order. You will receive coupons according to the size of your order. These coupons carry full explanations of this unique money-saving plan.

THE CHRISTIAN CENTURY BOOK SERVICE, 440 So. Dearborn Street, Chicago, Ill.

Please send { ☐Check Enclosed / ☐and Charge } the following books:

....
....
....

☐Put my name on your mailing list to receive regularly your monthly Book Service Broadcast.

My Name.....

Address.....

➤➤ We pay postage. We guarantee immediate shipments. ➤➤

BOOKS RECEIVED

The Lord of Life, by nine writers. Macmillan, $2.50.
Things That Remain, by Carl E. Grammar. Macmillan, $1.75.
The Cradle of God, by Llewelyn Powys. Harcourt, Brace, $3.00.
The Saviors of Mankind, by W. R. Van Buskirk. Macmillan, $3.00.
New Horizons, by John Edgar Park. Wheaton College Bookstore, Norton, Mass., $2.00.
The Heart of Words, by George Roberts. Macmillan, $1.50.
Woman and Society, by Meyrick Booth. Longmans, Green, $3.00.
Talking With God, edited by A. F. Smith. Cokesbury Press, $1.00.
The Poet and the Lunatics, by G. K. Chesterton. Dodd, Mead, $2.50.
The Letters of Disraeli, edited by the Marquis of Zetland. Appleton, 2 vols., $10.00.
The Man at the Gate of the World, by W. B. Clue. Hale, Cushman and Flint, $1.50.
Religion Lends a Hand, by James Myers. Harper, $1.50.
The Street of Chains, by Lillian Lauferty. Harper, $2.50.
A Seven-Day Church at Work, by W. S. Mitchell. Funk & Wagnalls, $2.00.
The Bible from the Beginning, by P. Marion Simms. Scribners, $2.50.
The Wonderful Story of Science, by Inez N. McFee. Crowell, $2.50.
Prayer, by Mario Puglisi. Macmillan, $2.50.
Adventures in Religion, by Basil King. Doubleday, Doran, $2.50.
The Bridge Between the Testaments, by H. K. Booth. Doubleday, Doran, $2.00.
A History of Greece, by Cyril E. Robinson. Crowell, $3.50.
Old Songs Hymnal, by Bolton and Burleigh. Century, $1.50.
Robbing Youth of Its Religion, by J. F. Bell. Holt, $2.00.
Truths to Live By, by J. Elliot Ross. Holt, $2.50.

The BOOK SERVICE BROADCAST *for* October

INTELLIGENT BOOK-BUYING
We Announce and Describe—
You Choose.

Christian Century BOOK SERVICE
440 South Dearborn Street
CHICAGO

We pay postage

We give Participating Coupons

We give credit

One Order—One Bill
Prompt Shipment

Satisfaction Guaranteed

SERVICE

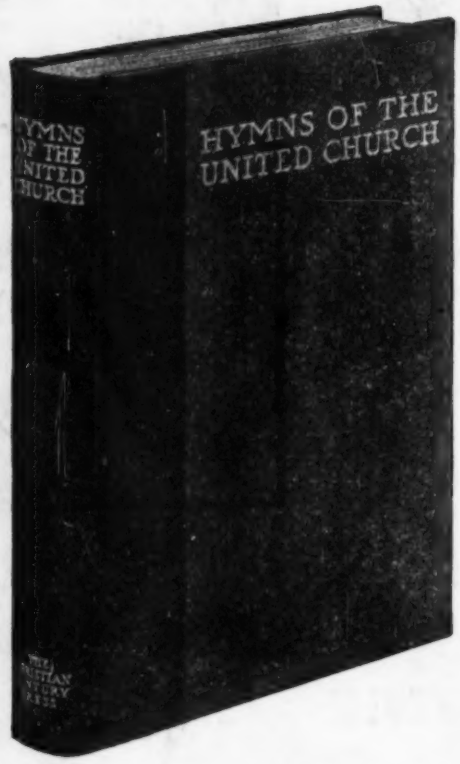
WHERE do you go for information about books? You can't read everything. You haven't the time, even if you have the money! And many books deal with themes which do not interest you. There is no better way to waste time and energy than by trying to find out what books you want to read by making personal excursions into their contents. And there are few bookstores whose employes are capable of valuing religious books intelligently. Book reviews do offer one source of reliable information, but the judgment of one reviewer may heartily disagree with yours.

THE CHRISTIAN CENTURY BOOK SERVICE offers a well rounded service to its customers. Its judgment rests not on the opinion of one man. It combines the best judgment of the editors of The Christian Century *plus* the judgment of many book reviewers *plus* a definite knowledge of the mind of our customers. We select and describe only the more important volumes published each month, and let you choose the books you need.

THE CHRISTIAN CENTURY BOOK SERVICE is not a book club. There is no compulsory buying from us. We bid for your patronage solely on the strength of our service to you. We carry in stock all the books listed; we guarantee shipment the same day your order is received. You are privileged to carry a charge account with us. You obtain Participating Coupons with each order, with their own book buying power. We pay all postage charges. In addition, we can secure any book in print for you, whether we have listed it or not.

NOTE: *THIS is the cover of our monthly "Book Service Broadcast." The November issue, with announcement of 100 or more books will be out next week. Let us have your name and address if you are not already receiving the "Broadcast."*

Sings the Spirit of Good Will



HYMNS OF THE UNITED CHURCH seems to have been produced for this very age of increasing good will among men and of peace throughout the world. The book has long been praised for its lofty spirit of internationalism, as also for its depth of spiritual tone. It is the Hymnal for today.

A score of denominations use the book—Methodists, Presbyterians, Baptists, Disciples, United Brethren, Congregationalists, Unitarians, Universalists, Reformed Churches, Quakers, etc., etc. Among the congregations for instance, using Hymns of the United Church, is the Friends Orthodox Quaker Church, Washington, D. C., where President Hoover worships.

President Hoover Sings from Hymns of the United Church

In a recent article published in the Washington Star, picturing the President at worship, the author writes:

"The hymnbook used in the Orthodox Quaker church today is called 'Hymns of the United Church,' edited by Charles Clayton Morrison and Herbert L. Willett. Its foreword tells of 'a deeply felt need for a collection of hymns adequately interpreting modern Christian faith and experience.' In the book are found hymns of Christian unity, of modern social motive and of the inner life—'hymns of many creeds, interpreting however but one faith'."

HYMNS OF THE UNITED CHURCH

CHARLES CLAYTON MORRISON
and HERBERT L. WILLETT, *Editors*

Three Outstanding Features:

Hymns of Social Service
Hymns of Christian Unity
Hymns of the Inner Life

Not only is Hymns of the United Church peculiarly adapted to the modern church because of the timeliness of its contents. From a mechanical viewpoint, the book is pleasing in every respect. Here are just a few points of superiority over most hymnals. Great care has been bestowed on the "make-up" of the pages. They are attractive to the eye. The hymns are not crowded together on the page. The notes are larger than are usually employed in hymnals. This book has been called "the most beautiful hymnal produced by the American Church."

A postcard request will bring you a returnable copy—cloth or half-leather. A careful examination on your part will put this Hymnal in your church—this Autumn.

NOTE THE PRICES: Cloth, lots of 100 or more, at $1.25 per 100. Half-leather, at $1.50 per 100.

Single copies: Cloth $1.50. Half-leather $2.00.

THE CHRISTIAN CENTURY PRESS
440 South Dearborn Street - - Chicago